

Additional Philosophical Works

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Part I

First Things

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by Ben Huot

Chapter 1

Logo



Chapter 2

For More Information

For more books and information, visit me on the web at
`http://benjamin-newton.com/`

Feel free to send me e-mail regarding the books and
website at `mailto:ben@benjamin-newton.com` I even
enjoy constructive criticism

Chapter 3

Cover Graphic



Chapter 4

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Chapter 5

Introduction

This collection is the next step to my philosophy books and my journey. Additional Philosophical Works take off where the Complete Philosophical Works end. The 10 Years Collection introduces myself and my values and the Free Thinking Christian Series lays out my unique combination of Philosophical Taoism and Christian Existentialism.

Additional Philosophical Works gives some examples of other potential Christian philosophies, hints at the history of Asian Christianity, and gives some basic arguments against Atheism. I conclude this collection with a motivational and inspirational self help book, which explains the difficulty of my situation and how I have overcome many challenges in my life and then gives the rationale and a guide to developing values like discipline, kindness, and creativity, for people who have not learned this from their parents.

As the Complete Philosophical Works explain how we got to this point in world wide problems and how it can be changed, Additional Philosophical Works provide a path for excelling in a world, with major problems, which we have little control over.

Part II

**A Different
Worldview**

5.0

by Ben Huot

Chapter 6

First Things

by Ben Huot

6.1 Cover Graphic



6.2 Introduction to this Book

This is one of my most clear and direct books, one of what I call my *Read Second Books*. It is much easier for the average person to understand, because it is not based on the Chinese philosophers whose style I have emulated and so it has obscured my meaning to the untrained. I cannot simplify the Chinese philosophies to any greater extent and still be faithful to their traditions. When you see all the allusions in my *Free Thinking Christian* collections, realize that I am almost always talking about God and my faith and the parts that seem elusive are part of a great tradition. That is why it is probably best if you read this book and the other *Read Second Books* after the *Read First Books*, and before the *Free Thinking Christian* collections. This book is made up of original poetry and essay plus part of *Book of Genesis*, which is the place to start in

your journey through the Bible.

In my *Free Thinking Christian Collections*, I have presented a philosophy based on Christian Existentialism and Philosophical Taoism where the main values are humility and compassion, or in other words, kindness and seriousness.

The first part of this book, called *Background* is a collection of background information about my philosophy and worldview.

The second part of the book is a set of answers to common objections raised by atheists. It was inspired by a collection of the best atheist writings in history and is based primarily on the objections of Spinoza.

The third part of this book is an essay called *Muslim Duplicity*, which describes the reality of a thousand years of lost Christian history and the hypocrisy of many Muslims.

Chapter 7

Background

by Ben Huot

I wrote a series of books, entitled collectively, the *Free Thinking Collections*, in which I explained my philosophy, my own unique combination of philosophical Taoism and Christian Existentialism. One of my big inspirations was Kierkegaard. His approach was to author his different works of philosophy from different points of view and he was very much against the idea of forming a consistent systematic approach to his philosophy. He just wanted to make a number of separate writings that solved a particular problem or gave his view on one thing. The combination of both these approaches makes his philosophical work seem very disjointed. Maybe that is the effect that I have given here, with my introductions. Let me explain the significance of each: the first part talks about my unique approach to philosophy, the second part explains why I have decided to write books about philosophy, the next part talks about unique issues I deal with as a Christian, and the final part talks about my frustrations about the future generations.

7.1 My Approach to Studying Philosophy

In the following section, I want to explain some things that may seem either very obvious or ridiculously pointless, but are important in understanding my approach to philosophy. First, I want people to know that philosophy is as critical to self knowledge as psychology is, for similar reasons. Second, I want people to know that it is ok to rely on experience as the "proof" for what you believe, as I do. Thirdly, I want people to remember that we don't need to just accept some random person's argument and give up what we believe, because this person knows how to argue well. I also want people to know the importance of relying on sources of knowledge other than just facts, like feelings and faith.

7.1.1 Why Study Philosophy?

Many people wonder why a Christian would study philosophy. Many Christians would ask why the Bible is not enough by itself. Philosophy is like psychology, in that if you don't learn about it, you are going to end up doing things that you don't want to, without knowing the reasons why. By not examining why you believe what you believe does not mean that your beliefs are more secure, but rather that you will continue to following things you don't really believe, for some unknown reason.

If you have any faith, then your basic beliefs will stay the same and you do not have to worry about losing your faith, because you examine your beliefs closer. I have never changed my faith or basic beliefs, since I was a little kid, and I have studied most major belief systems, outside the occult. The point of philosophy is to give you an accurate view of who you are, so you can make the decisions to believe what you want, without being unduly influenced by outside forces.

People might also wonder why I study Asian philosophies. Asian philosophy is very different than Western philosophy. Asian philosophy: is usually also fine literature; is primarily concerned with the problems of suffering and uncertainty; applies mostly to psychology, ethics, art, literature; is much more ancient than most Western philosophy; is part of very different cultures; is an alternative to mainstream thinking. These are some of the many reasons why I like Asian philosophies so much, both Chinese and Indian in origin.

7.1.2 Changing Minds

In making decisions, there are different sources of truth to draw from. Most people are familiar with a logic argument, which is based on a set of assumptions. People can also base beliefs on: a set of sacred texts, the testimony of an eyewitness, traditions developed over time, history of a nation or locale, and personal experiences, to name a few.

The most common ways people become convinced of something is not through reasoning, but through expe-

riences or through repetition. When I write, I base my claims on what I have experienced and others, who have similar experiences, might be more likely to agree with me. I realize that, if I try to argue something with someone, if they don't already believe in the same thing, it will be very unlikely that I will change their mind.

Think of the last time you changed someone's mind. It doesn't happen very often, does it? And if you do change your mind, when someone presents a convincing argument, you are no closer to the truth, then you would be, if you based your beliefs on experiences you have had or on sacred texts. Remember that everyone has a bias and an agenda, even if they are not aware of it. People only claim to be objective, when they have little self knowledge.

7.1.3 How do we determine what is true?

In my parents' generation, there were fewer media sources and people were less corrupt and more honest (at least they thought so). Life was simpler. Now that we get so much of our news online, from unknown and unverified sources, and we find out that our traditional media basically write for their advertisers, not their subscribers, how do we determine what is correct? Some people would really say they rely on logic and will get persuaded by the first well crafted argument, but to use only reason would require complete objectivity, plus complete information, both of which are only possible for God.

There are many things to draw from to determine the truth. One would be to learn as much as possible from as wide a variety of sources as possible. Try to find people who have direct experiences with what it is you are trying to find out about. Try to find a way to get directly involved with this subject yourself. Draw from your own life experiences, be sure to follow your instincts, and pray about it. Read up on related Scripture and then consult people you trust.

There is no easy way and no one way to be absolutely sure of anything, except for the Scripture. Realize what works for you depends on: the kind of person you are, your situation, your experiences, and your amount of

free time. Some things may not be worth the time to go through as exhaustive a search as others. But we have all sorts of tools to work with and more information than ever to draw from. We just need to have the confidence to use all our resources, to put together the answer that is best, for our situation. Remember, no one knows you better than you, except of course God.

7.2 Why write all these books?

7.2.1 I was good at writing

I have always been good at writing. I had been in advanced placement literature, all through Middle and High School. In my last 2 years of high school, we were required to write an essay from scratch, during part of the class period and turn them in that same period. I learned to write very well, very fast this way. I won the first place state prize in a national peace essay contest, while in high school. I wrote a lot of poetry for a girl, about my age, I was interested in, while I was in the military, in advanced training. When I overslept my final, in a college US history class, while in the military, at my permanent duty station, I took an 8 page essay final on it and got an A.

I started writing poetry about philosophy, as I was reading Chuang Tzu, for my college Chinese Literature class, for the first time. I felt that I failed, as I was having trouble in school, due to what later was diagnosed as Schizophrenia. I had given up on writing poetry for women after it didn't work out, with the girl I was interested in, while in the military. Then, I decided to write poetry for God. I continued to write, as I studied about Chinese Literature. I posted these poems to a website, I started about then, to share them with my Uncle, who lived overseas at the time, because the files were too big for email.

I was then diagnosed with Paranoid Schizophrenia, after being voluntarily hospitalized, in the psychiatric ward of a private hospital, for my paranoid episode. I didn't read or write for several months, but then I re-

turned to reading the Existentialists I had studied during a previous college class and I began writing again. I lived in a group home, with 8 other mentally ill men, for 9 months, and then moved to my own apartment, when I got my veteran's disability

I was going to finish my writing and then work on something else and then 9/11 happened and I realized that I had much more to say. I continued writing on my website, for several more years, as I read most of the major works of philosophy and religion, both Asian and European. I lived on my own, with in home care doing the cleaning and making sure I took my medicine. Then I moved into a retirement home, for 2 years, and I got really stable on my medicine.

In the last few years I have put my writings into books, first printing and binding them out at an office store, and then finding out about print on demand and Lulu (and after learning LaTeX better, which I had wanted to learn for a while) I formatted my first books. I thought it would be too big a job for me, but it was so expensive and would turn out so low quality, to have someone else do it for me, that doing it myself was the only viable option.

7.2.2 I had something unique to say

The reason why I wrote on the topics I did was that there was really nothing like it in print. There were very few Christians, who read any philosophy, especially Eastern philosophy and nobody I could find had combined Philosophical Taoism and Existentialism. There are lots of Christian writings about the New Age movement or about various heresies that claim to be Christian, but nothing on Eastern philosophy and definitely nothing creative.

I realized what I was writing was something many non-believers interested in spirituality were drawn to, but Christians continued to think I was promoting a heresy. But, as so little is done to help unbelievers, and so much is done to help Christians, I didn't feel a need to get the approval of other Christians. Ironically, it was because I was so committed to being Evangelical, that Evangelicals

were uncomfortable with me.

7.3 Christian Challenges

When studying philosophy, there are some unique challenges for Christians. One challenge is that many Christians expect other believers to use the same narrow approach, that has been done to death and isn't very effective anymore. Another challenge is that when you study other religions, Christians think you are giving up your beliefs and trying to confuse others about the unique place of Christianity in the world religions. They assume, because you study about God from the point of view of someone who thinks God exists in nature, that you will stop believing that Christ is a personal God. They often group all of these ideas together, referring to them as New Age, although that is based on a misunderstanding. Finally, many people have a hard time accepting that God can both be a personal God, still exist everywhere at once, and even be the fundamental building blocks of nature, and yet that God is to be worshiped as a personal God and is completely separate from nature. The final piece is a conversation with an Evangelical Christian, who I am trying to explain the importance of a creative, artistic, holistic, and original approach to Christianity.

7.3.1 Two Choices

I have had two choices in my approach to Christian theology. The first was to do what almost every other Christian does, namely: continue to repeat over and over again about sin and salvation, until my readers could repeat everything from memory, and continue to rebuke people for lusting and committing a variety of sexual sins. Since almost every other Christian is saying that, I think people understand well that Christians don't believe in sex, outside marriage, and that salvation is by faith. I don't feel the need to repeat it and I have never denied it. And most Christians have used the method of repetition, to convince people of this. I cannot add anything more or useful to

this approach and it would be a great waste, to go for this goal, because of that. Also, these are the problems of my parent's generation, not mine.

The more logical choice for me, was to focus on my generation and the future. I am not worried about people being confused over Christian doctrines. I am worried about the relevance of the theological debates we have. My generation is very eager to give up on the ways of the past. We have been handed down more problems than any other generation has been given by the previous one. We are interested in the supernatural, but don't want to do the same things our parents have done in religion, either. We see that the Bible has a lot of good ideas in it, but that there is little passion or creativity in the Church. We see a big difference between the main ideas of the Bible and the Church, but we aren't going to give up easily. We are willing to make the sacrifices necessary to solve this problem, namely: there needs to be a difference in the way Christians behave than the way non-Christians behave. We are not interested in how good a theologian can argue. We want to have theologians who can tolerate a diversity in points of view. We are tired of fighting and want to include anyone we can.

7.3.2 New Age vs. World Religions

The New Age movement is hard to pin down to a certain set of beliefs. The practices of the New Age movement originate with Theosophy. This movement is one of practice more than ideology and consists of an eclectic combination of supernatural practices. These practices are done predominantly to get powers for the practitioners. These practices are drawn from almost all religions and continents. For Christians, it is against the First Commandment to worship anything other than the one Creator God. For Christians, any supernatural interactions that are not done by God, using the methods and message consistent with Scripture, are strictly forbidden. These include a wide range of different practices that are the same or similar to most the New Age practices.

Many Christians confuse Asian religion and philos-

ophy with the New Age movement, because some people in the New Age movement claim a connection. There are some traditional Asian practices that violate the commands of Scripture and have been adopted by the New Age movement, but, on the whole, the key ideas of the major Asian belief systems are focused on ethics and discipline and are strikingly similar to Christianity values. The New Age movement does not incorporate these values of ethics and discipline.

For non-Christians, it may seem unimportant to avoid these practices, but you have to realize that the only way things can be done supernaturally is by supernatural beings. If these beings are not servants of Christ, they serve the devil. While angelic servants of Christ come and do a mission and then leave, the evil spirits will continue to stay around and harass you, telling you lies and abusing you, for their own aims. They are then very hard to get rid of and may continue to bother you, even after becoming a born again Christian.

Since there is some crossover between what is forbidden by the Bible spiritually and some well know Asian writings, I don't recommend just reading any classical Asian religious or philosophical texts. If you read the books recommended in my *Book of Lists*, you will be fine. Some of the major supernatural practices in Asian religions come from the Kabbalah, some branches of Sufism, the *Vedas*, Tibetan Buddhism, Religious or Esoteric Taoism, and the *I-Ching*, to name some obvious examples.

If you want to study the different Asian philosophies and religions, I recommend studying Hinduism before Buddhism and Confucianism before Taoism and also to study Legalism, Neo-Confucianism, Jainism, and the Sikh faith as well to get a more complete picture. I would recommend ideally reading: the *Analects of Confucius*, *Chuang Tzu*, *Han Fei Tzu*, and then Chu Hsi first, in that order. Then, I would recommend reading the: *Upanishads*, the *Baghavat Gita*, the *Mahabharata*, the *Ramayana*, the Pali Canon, the *Dhamapada*, the *Diamond Sutra* or *Heart Sutra*, Bodhidharma, *The Sutra of Hui Neng*, Dogen, and then the *Tannisho* second, in that order. Then I would recommend finishing up with reading: anything classi-

cal you can find on Jainism - I found some medieval short stories, then the Saying of the Desert Fathers, the *Philokalia*, *Deliverance from Error*, Hafiz, Meera, Kabir, and then Guru Nanak finally, in that order. It would also be good to read up on the history of China and India and any scholarly summary of the history and beliefs of the various Hindu and Buddhist branches you can find.

7.3.3 Who is the Holy Spirit?

God is Lord of His creation
Which is all that exists
In any kind of reality
And every realm of existence
Both spiritual and material
Both potential and actual
Throughout all time
We worship God, the Father
But that is just one aspect
As the Head
He directs everything
Just as we create
And manage things
With our minds
But that is not all there is
To our Lord and Creator
He also exists everywhere at once
And anywhere instantly
Because it is His Spirit
That makes up the fabric
Of the multiverse membrane
Just as we are sustained
By blood which is our life
That is in our body
But still direct everything we do
With our mind
So we direct our worship
To God the Father
We pray to our Heavenly Father
Like we look in anothers eyes
When we speak to them

Even though the part that has the life
Is distributed throughout them
We treat God with greater respect
Than His creation as we recognize
A person not as a collective of cells
But as the person associated
With a given mind
Just as we differentiate between
Plywood and a tree
And a pork roast and a pig
So we realize
That although God's Spirit
Is the fundamental fabric
Of all realities
It does not make God
A synonym for His creation

7.3.4 Creativity and the Analytical World-view

When someone proves their point, and makes it seem as if what you believe is in error, does this inspire you to adopt the new view, with any passion or commitment? Is it better to be right on every bullet point of Christianity, or is it better to have Christ's love? If going to church makes you angry and bitter, is it better for you to not come at all? If people are so easily confused, that you need to simplify your beliefs down to the same wording, as everyone else in your church, isn't it likely that people will still be confused of their doctrine, and basically be following out of fear, or out of a lack of trust in themselves and their own judgment? How can your faith be your own, if you do not allow yourself the freedom, to choose your own words and your own expressions of your beliefs?

There is a usefulness of clarity, up to a point, and that at that unnamed point, being direct turns into being hostile. Being sure of some things is good, but being sure of everything leads to folly. It is good to be accurate, but you should not use precise language when the meaning is not easily determined. When you plan your doctrine down to the finest detail, you have already lost the joy in your

faith. It may suit some people, to only make well-planned choices, in every situation, and then they will likely stay out of trouble, but there will be no sense of freedom or adventure. It is great to give direction to an artist, but if you micro manage all his choices, then you have stolen his ability to be creative. With purity of language and with taking steps that are always deliberate, you maintain your doctrine, but is it worth it, at the cost of losing your fellow believers?

You may prove me wrong, on every point, and yet I am still going to believe what I believe. You can split hairs over wording, but I understand all the main ideas. I may not comprehend your doctrines, or be able to pass a theology exam, but I know who Jesus is, because I have experienced His compassion and humility. You may have trouble defining how Christ fits into your theology, but I know He is real, because I can hear His voice. I know you think little of me and that I am flirting with evil, because I don't agree with you on all your fine points, but I follow Christ, not the doctrines of man. I may not be able to explain it to your satisfaction, but God is pleased, so I think I will take His opinion, over yours. I have chosen a different way and it serves God's purpose, but by all means choose which way you want, but just don't expect me, to follow you.

7.4 Frustrations about the Future

I am frustrated about some trends in society I see now, which can be summarized by a general apathy amongst the next generation. People seem to have given up on reading and on education all together. They want really simplistic answers and are unwilling to make sacrifices that need to be made to solve the many problems facing my generation. I am not optimistic that we have much hope for the succeeding centuries.

7.4.1 Future of Reading

There are a lot of things that bother me about the future, but the thing that concerns me most is that a world is emerging where people don't care about art or creativity or have any interest in spirituality. It seems that the American corporate "culture" is so addictive that people don't want to make the effort to think. They just want to be entertained and do not have the attention span to appreciate literature or religion, let alone philosophy.

People seem to think that there is no reason in learning anything or even reading, because they will always have the information available. That is quite an assumption that just because you found something on the web now, that it will be there in a year or that you can get the right copyright releases to use it, even if you had the foreknowledge to save it. I have used the Internet to find books I never would have found otherwise, and still read more than most people did even before computers, but it seems that people may have even less time for books in the future.

It is hard for me to imagine life without reading and there are many ideas that just cannot be captured through pictures or explained in just a page. Without reading we isolate ourselves culturally and give up the opportunity to grow emotionally and intellectually.

And when people do make the time to read, it is often fiction or some text book type book that takes all the joy out of learning. There is so much effort that has gone into making books available online and yet very little goes into making sure more books are translated into English and people seem to only be interested in American literature, if they read anything other than romance novels or fantasy.

7.4.2 All or Nothing Mentality

One of the things in the West that seems to unite our society is an all or nothing mentality. This is where people think you have to accept everything is true about a certain belief or you have to totally reject every aspect of

it. Many liberals think you have to be for abortion and that you have to abandon moral absolutes to be a liberal. Many Christians think that the desire to save the planet or to study Asian religions and philosophies means that you cannot be Christian. Many conservatives think that any kind of protest is a sign of disloyalty to our country. We have been told for decades that you cannot be communist and still be Christian just because Marx was anti-religion. We seem to think that we need to be the best country in the world in every measurable way and if not then we are worth nothing. Many people refuse to use Non-Microsoft software even after having only 5% of the problems they used to because it is not perfect. Many potential athletes never try a sport because they are not sure they can win all the time. Most people in the West would think the world has ended if the electricity went down for more than a week. Many people don't want to do anything to change or even acknowledge that global warming is happening unless Scientists can explain exactly what problems we will face in our neighborhood. Most people either believe that any religion is ok or that we should persecute unbelievers. Many people think you need to promote homosexuality or they believe that homosexuals should be verbally and physically assaulted. Many people think that if it is legal, then it is ok to do it. Many people believe that you cannot save lives by being a soldier or that you cannot be both smart and risk your life for dubious wars. Many people are for wars when we are winning and against them when we are losing and never think to question why we got involved in the first place. Many people think that you cannot be smart and yet have faith in Christ because it is common for intellectuals to challenge Christian theology. Many people think that Christians are all conservative because many surveys show that there is a strong correlation. Many people think that to prepare for disaster is to secretly long for it to happen so you can be proven right. Many people think that you are a hypocrite if you believe in moral absolutes and you make any mistakes that conflict with your beliefs. Many people think that you cannot be a leader if you have done anything politically incorrect or stupid

some time in your life. Many people think you cannot both cooperate with them on some things and work towards opposite goals on others. Many people think that you have to have the same beliefs in order to go to the same church. Many people think that they alone are the critical difference between some cause failing or succeeding. Many people expect that companies act like charities or they think they are all criminals. Many people seem to believe in what their group says, but if someone else says it, then it is not important. Many people think that if something is important then they would have been told. Many people seem to think that technology needs to always give them exactly what they want for the price they want or else it is garbage.

This mentality of all or nothing is what I face in my research and writing for consumer/citizen advocacy and is one of the reasons why I stress the importance of paradox.

7.4.3 Fighting for the Future

Why are You so silent?
I am so afraid of multiple futures
Either we descend into chaos
Or we will have no rights left
It is so easy to fall into
An endless depression
And for fear to be
My constant companion
What good do we have
To look forward to?
We are entering a deep winter
And spring may never come
I fight with all my might
And with my entire being
To prepare myself for doom
And to bring people to You
It is such a thankless job
Am I really improving anyones life?
Does anyone care about
What is right?
Does anyone still have room

For their Creator?
How can I still proclaim
Your love for humanity
When I realize my own weakness?
And You are so hidden
I realize that You dont want to
Scare me with Your messengers
But can You bring some source
Of substance that can bring me peace
No matter what happens
I will always believe
But it is hard to imagine
Your power
When at the same time
There is no mistaking the power
Of nature and of evil
We are on this tiny sphere
Where entire galaxies collide
And black holes
Fly through solar systems
I am only one person
And most those in power
Have hearts that are cold as stone
Please inspire me and give me hope
So that I may continue
The good fight

Chapter 8

Refuting Atheistic Objections

by Ben Huot

8.1 Unbelief is Depressing

A world without God
Is the most depressing thought
We see the evil of man
And the indifference of the natural world
Without a spiritual reality
There is little point
In the struggle to survive
And the struggle for good
Is all but lost
To not see God in everything
Is to consciously block out
The most important aspects of life
If our consciousness is little more
Than the chemical reactions in our brains
And our ultimate fate is non-existence
What is the point of our struggles?
To give up on God
Is to give up on hope
Without God
Life has no meaning
Without God
Life makes little sense
It is hard to accept how
A person could find comfort
In having no future
Beyond death
And no sense of justice
For those who glory in evil
It is not that believing in God
Solves all your problems
Or that faith just covers up
All emotion
But life is utterly depressing
Without help from God
Believing in God does not
Shield you from reality
Or make the pain disappear
But it provides a way

And a reality
Greater than our present suffering
How can you find solace
In the rejection of God?
How can you accept
That man is the highest being?
How can you agree
That Science is the only solution?
If Science is so much better than faith
Than how come there is more evil
In the world the more people
Accept Science as an answer to their problems
It is an easy out to blame faith
For our problems
It sure is popular
But we know people do evil
And that we fall short
Of who we hope to be
Not believing in God
Does not negate the evidence that
Humanity makes the wrong choices
And no amount of reason
Can explain away sin
It is ironic that Christianity
Gets blamed for putting man on a pedestal
Because without the supernatural
Man becomes the most evolved
It is ironic that Science says there is
Little difference between a frog
And a human in genetic code
But Scientists seem to think
Man is the greatest creation
If someone came from another
Planet and saw the way we acted
They would come to the conclusion
That the animals were more highly evolved
Than the people
It is true that with God
It is hard to reason out why we
Still need to suffer
But it doesn't solve the problem

By giving up on belief

8.2 Religion is for the Poor

People seem to ignore God
When times are well
And to accept God
When times are poor
This shows how religion
Is truly for the poor
And those who suffer
Atheism is most popular now
In Europe and America
Where we live like Emperors did
Only a few hundred years ago
We can listen to any style of music
At any time or place
We can get any information we want
Instantly without cost
We have our own personal transportation
Which we can be taken anywhere
We want at our slightest whim
We can eat whatever foods we want
Fruits come to use all year around
Every food is filled with sugar and salt
The only common fatal conditions
Are caused by over eating
We don't have to worry about dying from
Most diseases or plagues
We live into our 90s more often than not
We have heating in the winter
And air conditioning in the summer
We have indoor plumbing and electricity
Which were very unusual historically
All of this is based on a huge supply of oil
Which was a one time lottery winning
As much as many atheists try to push
Most of the world is turning Christian
There are over a billion Catholics alone
Africa is very religious and has no signs

Of being less interested in spirituality
Even as people move into the cities
Even when suffering intense persecutions
They could not kill off the new Christians
As fast as they converted
China has more Christians than America
In fact, most the communist or post communist
Nations in Asia are quickly turning Christian

8.3 Atheism is Elitist

Atheism is elitist
It is mostly a white man's religion
Atheists look down on believers
Who happen to be the majority
Of the world and of history
Christianity is the most multicultural
Faith in the world
Is it not surprising
That atheism is most popular
In rich, white dominated countries
Most people think that Christianity
Only came to Europe at first
But there were more Christians in Asia
Than Europe for many centuries
Paganism held out in Northern Europe
Until the 14th Century
Some of the first Christians were from Africa
Ethiopia had huge number of Christians
From early on
The Christians in Northern Africa and the Middle East
Held out for many centuries
Even though they were under great persecution
By having to live under Islamic law
And they were forbidden to proselytize
Even today, Egypt and Syria are 10% Christian
The reason Rome and the West adopted
Christianity was to win wars
Europe was always very violent

And was never that faithful
Remember that when atheists are describing
Religion as just being superstitious
They are on the wrong side of history
The ancients were very smart
And believed in the supernatural
Most our modern technology that brought
Europe ahead of Asia was developed
Thousands of years ago by China and India
The only reason why Europe was able to
Enslave most of Asia was because
The West was more interested in warfare
And the major Asian nations focused on ethics
China has finally adopted most of our values
And in only 20 years is now a major economic
power

8.4 What Most Atheists Believe

People often think atheists
Don't believe in anything
But this is not true
Most modern western atheists
Believe in a certain view of the world
That history is always progressive
That Science will always dominate the future
That Europe is superior to Asia and Africa
That we are smarter now then we were in the
past
That progress is measured in technology and
economics
That we will become Gods ourselves when tech-
nology advances
But this is not the way most of the world sees
it
Most of the world sees time as cyclical
Most of the world is turning Christian
Most of the world believes
There were some great ideas from the past
Modern technologies are based on Chinese and

Indian ideas
That the golden age was a thousand years ago
There is a fight now in what the future will be
On one side, most of the world wants equality
and justice
They want a new distribution of power and
money
They want international relations to be based
on morality
They want the West to get out of their coun-
tries
They want to have their own future
And run their countries using their own tradi-
tions
They want to merely feed their populations
And to provide better for their next generation
They want to be regarded as equals by Euro-
pean countries
They want to be able to determine their own
futures
They want their populations to benefit from
their natural resources
They want to invest in education and medicine
And not in weapons and warfare
They want to be the place where technology is
developed
Not where we get rid of our old computers
This next generation will be dominated by the
East
And we will either pay them respect
Or we will need to learn to live
Without the technologies of the future
And Europe will sink unto obscurity
Which is its history and destiny

8.5 Oversimplifying

Many atheists vastly oversimplify
The variety of religions
And treat all them as the same

As if the problems with Christianity
Are the same as the problems with Paganism
Part of this comes from the Roman Catholic
Church
The Western church emphasized education
And scholarly research at the expense of the
supernatural
The Church tried to convince people that Pagan
ideas
Were less educated and that they believed in
superstitions
This was a misunderstanding of the supernatu-
ral
The Bible actually validates that Earth Reli-
gions
Are real and they deal with real supernatural
forces
But Pagans have very different values than
Christians
Pagans values are strength and beauty
While the true Christian values are humility
and compassion
There are lots of stupid things people do and
say
Whether religious or not but you cannot base
What a religion is about by the perversions of
it
The history of Christianity is complex and di-
verse
As much as any other religion
It takes many years to understand even the
Basic beliefs of a World Religion
The difference between a religion
And the actions of its followers
Are not going to be the same
But this is true of any laws
Or of any resolutions
We fall short of what we want
This is the heart of Christianity
The Bible is full of paradoxes
And one of the biggest is that

People sin and Christians sin too
The whole reason why Jesus died on the cross
Was because it wasn't possible to live up to
 God's laws
But that doesn't mean we should
Give up trying

8.6 Feelings

It seems when we talk about religion
Those who disbelieve
Seem to always go to the topic of emotions
This is really sad
When people deny feelings
And don't deal with them
That is when all sorts of bad things start hap-
 pening
The funny thing is that one of the great mod-
 ern atheists
Freud - was the one that started the whole idea
About talking about our feelings
When people start ignoring others feelings
They end up at each other's throats
I guess some people think all feeling are bad
But that is not true
One of the greatest things about animals and
 people
Is that we have the potential for irrational love
In fact, all morals involve feelings
If you never feel anything, you never get ex-
 cited
You never have passion
And you will find it hard to stick to anything
You cannot just throw out hate without love
You cannot see a human as only a collection of
 cells
And then advocate for human rights
If you cannot listen to your sense of fear
You will get into some very bad situations
We cannot rely on just logic

That would work if we were computers
But that is not the way our minds work
Strong feelings can inspire us to work for justice
And really believing in something is a strength
I cannot imagine a life without emotions
Even if that meant I didn't have Schizophrenia
For all the bad things emotions cause
If we didn't have them we would have no reason
For struggling to make it in life
Without feelings, how could we have relationships
Emotions are the glue that hold us together
It is great to have control over your emotions
And not just be lead around by them without reason
But to abandon feelings to be more rational
Is self defeating and short sighted
We should think more deeply about giving up
What has been a part of us for thousands of years
It is very arrogant of us to assume that what we think now
Will not be outdated in the future
It would be in our own best interest to focus
On that which has stood the test of time
And of culture

8.7 Doctrine

When talking about religion
With atheists
Doctrine often comes up
Atheists often assume that
To believe in something means that
It is solely based on human emotion
Belief is an exercise of the will
And having faith does not mean
You cannot be intellectual

In fact, studying the Bible
Is a great way to expand your mind
One of the things that really sets the Bible
Apart from other Asian religious texts
Is that you can read it your whole life
And continue to find new aspects of it
I have not found that to be true with
The other major World Religions texts
I think one of the reasons why people
Don't realize the complexity of the Bible
Is that it is written on many levels
And you don't see the deeper levels
Unless you continue to read it many times
And you also need to read with an open mind
The Bible is written so that a developmentally
disabled person
Could understand everything necessary for sal-
vation
But, at the same time
The world's greatest minds continue to be chal-
lenged
By the Bible as they continue to read it over
and over
Another thing that people don't seem to under-
stand
Is the way in which the Bible uses paradox
Some people see the word paradox and think
contradictions
But the Bible uses paradox to reveal a deeper
truth
By starting with what appears to be 2 opposite
truths
All the major doctrines of the Bible are para-
doxes
As understood in this manner
Jesus being both man and God
God being one God and yet composed of
God the Father, Jesus Christ, and the Holy
Spirit
Predestination and Free Will are both true
The Apocalypse already happened and yet has

not happened yet

8.8 Divisions in the Church

Atheists often bring up the following question:
Why are there so many divisions in the Church?
This has been the case since the earliest church
There was one Church in the West for many
centuries
But the East had many Christian churches
One of the things we don't seem to be able to
comprehend now
Is that up until very recently
The Church and the state were the same thing
When the King converted, everyone else converted too
Or else they would be considered a traitor
This was the way things were done all throughout the world
There were definitely different times of more
tolerance
Like how Christians and Jews had a limited
degree of freedom
In the Islamic world for hundreds of years
Under Genghis Khan, there were several religions that were OK to practice
In China, Confucianism, Taoism, and Buddhism were practiced
By different citizens at the same time with a
large degree of tolerance
For many centuries
In the West, the lack of tolerance predated the
medieval period
During the Roman Empire, inside at the end
the official religion was Christianity
And amongst the many tribes outside the empire, they were Pagan
The Vikings were some of the last holdouts of
Paganism in Europe
And would torture their enemies into convert-

ing to Paganism
Anyway, when religion was political and it still
is
People divided along religious lines
Supposedly because of minor disagreements in
doctrine
I don't expect to ever get rid of politics in the
Church
Because Christians sin just like non-believers
And it is this sin that causes divisions that are
minor doctrinally
Although there are definitely some groups that
want to call themselves Christian
That could never be reconciled because their
doctrines are totally incompatible

8.9 Suffering

One of the biggest arguments
Against God is suffering
But it can be explained quite easily
By the understanding that God
Only allows suffering and does not create it
And it is only to make a greater good
But the problem of suffering
Only carries such a great weight
Because it is an emotional problem
Not an intellectual problem
If God would give you any reason
No matter how good it was
Would that be enough?
I think when we get to Heaven
We will realize a few things
That we do not currently
One will be the enormity of Christ's suffering
And how there is a part of Him
Who is constantly suffering physical pain
Because of His death on the cross
The other thing we will find out
Is that the causes of evil are sins

That we and others have committed
We generally don't suffer because of our own
 sins
We suffer mostly because of others' sins
No, it isn't fair
But that is one of the reasons for Hell
Right now we think it is OK
To trash the environment and to torture ani-
 mals
We think that it is OK to vote for lower taxes
When the disabled go without basic sustenance
Our leaders vote for wars when
Fighting wasn't necessary
We support corrupt nations
And destroy those who are peaceful
We work for our own families
But have no concern for others
We get upset when we lose our savings
But others can't even afford to feed themselves
We are so out of touch with nature
It is no wonder we have no time for God
We do what is easy in America
Not what is right
Instead of blaming God for suffering
Why don't we do what we can to limit it

8.10 Ignoring Asia

One of the things Atheists do
To make their arguments more convincing
Is to only compare the Modern West
To the Medieval West
And ignore the other 95% of the world
When Europe was barely eking out
A living in huts made of manure
This was before castles
And the knights with thick armor
They did not have many swords
And their forts were made of wood
Many were still Pagan

And the English feared the Danish
The Picts still ruled
What would be later known as Scotland
And Russia was an outpost of the Vikings
The languages they spoke
Would be unrecognizable now
And Europe was covered in forests
At this time when most people
Imagined the world
Asia was everything
When the Europeans barely do basic counting
And did not even have soap
India had developed the concept of zero
China had medicine that we still don't under-
stand today
India already had a form of steel we still can-
not reproduce
China had developed most modern weapons
technology
China and India had already completed their
greatest works of literature
And developed numerous different belief sys-
tems
Much more advanced than the Greek philoso-
phy of Europe
China and India were in the midst of one of
their golden ages
What are most of the technologies that
Europe used to dominate the world?
They were based on what Marco Polo found out
about China
Who was only accepted because the Mongols
ruled at the time
You can see that the Chinese didn't think highly
Of those who hadn't discovered soap yet
Europe was able to bypass China and India
Militarily and economically only
Because they only developed ways to make bet-
ter military machines
They were focused on and rewarded develop-
ment of weapons

They didn't learn any of the truly great things
Asia had to offer

8.11 Ignoring Greek Influences

Atheists often oversimplify religion
And pick on Christianity unfairly
The Bible was never critical of
Most of the revolutionary ideas in Science
Which changed our view of the world
There are even passages that elude to
Multiple universe and extra dimensions
As well as a different view of time
That we cannot yet comprehend
And no where does it say that the world is flat
Or that the earth is the center of the universe
This was based on the Greek philosophers
Whose ideas were synchronized with Christianity
From the very beginning with Plato's doctrines
And from the 12th century with Aristotle's
The ideas of Greece and Rome pervaded the
Western Church
Across the entire European Medieval period
The style of songs, the architecture, the language
And almost every other aspect of the Church in
the West
Was a copy of the Roman and Greek pagan
styles
Medieval monks went to great lengths
To preserve the Pagan writings of Rome and
Greece
Greek mythology had as much impact on English literature
As the Bible and Christian theology did
And the Catholic Church at Rome was only one
of many
Churches in the world at that time
To get a better idea of the early Christian Church

You need to read from African and Middle Eastern
Christian writings written during the early Medieval period
The Ethiopian Church is the most preserved of the
Churches that survive today in many ways
Most of these early Christian movements
Have adopted Jewish styles of worship and worldviews
The adding of the Greek ideas to the Bible
Was not a natural combination
And the Bible specifically forbids it
In the first part of 1 Corinthians
The Apostle Paul was the first Existentialist
And the Bible is mostly composed of poetry
It was never designed to be understood analytically
And many of the divisions in the Church
Stem from an analytical reading of the Scriptures

8.12 Social Justice

Many atheist blame the Church
For slavery and the many social problems
And don't give it any credit for
The big social justice movements
Of the last several centuries
First of all, Paul advocates total equality
Amongst every group of people
And states this twice in the New Testament letters
I don't know how much more clear
It could have been written
The Church has also been very active in these
Recent socially progressive movements
The Quakers, a Christian group
Were one of the first to help slaves escape
And fought for equality

Even when faced with threats to their
Reputation and personal safety
The Feminist movement started with
The Women's Christian Temperance Movement
And Martin Luther King Jr. used the Church
To spread his message and organize
The equal rights movement
Desmund Tutu helped bring an end to apartheid
While basing the ideology on
The Bible and the Christian message
Gandhi was inspired by the Bible
In his search for equality
Although not very popular now
Many Christian groups are fighting against
The abuse and murder of unborn babies

8.13 Supernatural

It is common amongst atheists
To just discount the supernatural
Without actually investigating
And there is a strong tendency
To cling to the popular
Scientific theories of the day
It is ironic that amongst a group
That prides itself on its claims
Of objectivity and submission to facts
That the supernatural is considered
Off bounds and non-existent
Somebody who is governed by reason
Should not assume anything
Especially someone
Who claims to be a Scientist
The reason you don't hear
News of the supernatural
In mainstream media
Is because the big corporations
Have decided that they can sell more products
If people don't believe in God
Is is a false assumption

That all atheists lack values
But there definitely is a large group
That embraces a very different code of ethics
Than that exemplified in the life of Jesus
In countries outside the West
Most people accept the reality
Of the spirit world
And that the most important
Part of our humanity
Is our soul
In the West
We use the word coincidence
To dismiss what we cannot understand
I think one of the motivations
For disbelief of God
Is that we desire control
Over our lives
And we have a hard time accepting
That all those things
That we have done to get us farther
In the material world
Mean nothing spiritually
Many atheists often see religion as slavery
But the Bible shows us
That we are our own greatest enemy
And that true freedom
Is a spiritual freedom from sin
We are designed to be spiritual
And just because you deny the spiritual
Doesn't mean it doesn't affect you
Just as not believing in gravity
Doesn't change its reality
So denying God
Does not mean He isn't real

8.14 The Easy Route

Although many atheists are not this way
Some people have given up on the idea of God
Because they can't explain suffering

And they blame God for this
Just because there are difficulties
With some of the conclusions
That can be drawn from Christian theology
This does not mean that you should
End your faith
Just like there are no easy answers
In questions involving ethics
There are no easy answers
When it comes to certain aspects of the Bible
If you are going to put your faith
In the hands of a doubter
And give control of your deepest convictions
By conceding to them
That you are wrong
Just because you cannot explain something
In one verse is a losing proposition
In every decision we make in life
There is a degree of uncertainty
We always act with limited knowledge
Just because you are not a trained theologian
Does not mean you can't stand up
For your beliefs
The very reason for faith
Is that it isn't easily moved
By the sway of peer pressure
Reason alone only works
If you can be purely objective
But we know from experience
Only God can completely be objective
Religion was never designed to be easy
The world will always reject the values of the
Bible
We stand alone with just a few others
Against the powers that be
And the power that stand behind us
Is that of our Lord Jesus Christ
Fundamentally, the easy route
Is about being in control
If you ever find yourself shaking
In your beliefs about God

Pray for faith and find others
Who are stronger in their faith
And council with them

8.15 Free Thinking

Many people think that to
Be a Free Thinker
Means to be an atheist
That may have been true
Hundreds of years ago
But atheism is mainstream today
In the West
It is funny that most people
Do not realize that
When you do the same thing
As your friends and colleges
That is called conformity
This is something teenagers
Are well known for
What people of most backgrounds
Will very likely never question
Is the supremacy of reason
So living a life of faith
Is the real way to rebel
There are many ways
To practice Christianity
And there is little that is clear
Amongst Biblical doctrines
The Bible is not written
As a set of rules to follow
But is rather about
General principles
And the lives and history
Of real people
Jesus was more than just
A way to salvation
He was a human embodiment
Of the almighty God
Paul was not writing about

Abstract doctrines and formulas
His faith was a living example
He suffered for what he wrote
And for what he preached
When we read the Bible
It is not just a book
It is a living testimony
That God keeps His word
People who read the Bible once
And underline what they think
Are contradictions in the texts
Miss the whole point
The Bible is meant to minister
To the spirit and encourage believers
It is not designed to help Christians
Win debates and feel important
Few people change their mind by argument
Most change their mind due to experiences
And after hearing something repeated often
enough
Advertisers know how to move products
And politicians know how to get
Their constituents to believe them
And they rarely appeal to logic
One of the most important parts of
The Christian faith is to spread the good news
And winning arguments doesn't get you far
If that is your aim

Chapter 9

Muslim Duplicity

by Ben Huot

9.1 Muslim Persecutions of Christians

I constantly hear in the media as I did in school that Christianity caused all the problems in the world and I am tired of it. I acknowledge that Europe has caused a lot of problems in the world, getting exponentially worse as Atheism has become more popular. And Christians have made some big mistakes throughout history, but I am tired of Muslims continuing to act like they are more tolerant and that the things that Christians have done to them are really bad, but what they have done to Christians somehow don't matter. I call this the Muslim Duplicity.

We all hear about the Crusades and the Inquisition over and over again, but did you ever heard of the history of Christianity in Asia? Over the period between 7th century AD to the present Christians came from being the dominant religion in the Middle East at the birth of Islam to being almost completely annihilated by the end of the 20th century. In an age where it is politically incorrect to say anything negative about Christianity you can dream of and fawn on about the hypothetical tolerance of Islam, people in the West need to know the truth.

Did you know that the real reason why Christianity was associated with Europe is because Muslims tried to wipe it off the face of the earth and were successful everywhere but Europe? The big reason why the Christians were so persecuted was because the so highly evolved Muslims doubted the allegiance of Nestorian Christians even though the Roman Catholic and Eastern Orthodox church were actively trying to destroy this branch of Christianity and even though they were considered to be worthy of employment amongst the administration of the government. Muslims should have realized how rival Christians didn't like each other just as the Shiites have hated the Sunnis for centuries.

We talk about intolerance of Muslims in America, but we need to understand how Christians were treated in Muslim controlled areas for centuries. At first, Chris-

tians had to pay a tax that Muslims didn't have to pay, Muslims were forbidden to convert to Christianity and Christians weren't allowed to try to convert non-believers. Then, the restrictions continued to get worse. Christians were systematically more and more discriminated amongst Muslim dominated governments. If there was a legal dispute, Christians could not testify against Muslims, Muslims could retaliate against insults but Christians could not, Christians could not speak in the same way as Muslims. The laws against Christians were often ridiculous and meant to make them feel inferior and shamed much like African Americans were throughout American history until recently.

The language commonly spoken in the Middle East called Syriac was continually restricted, in favor of Arabic, which greatly favored the adoption of Islam. In America we are very concerned about keeping English as a government language. Even those who want to add Spanish are not trying to get rid of English.

9.2 Spread of Christianity in Asia

Armenia made Christianity the official religion in 300, before the Emperor Constantine converted. Christianity was spread to Kerala, India in the 2nd century AD and to China about 600 AD (before Buddhism came to Tibet). From 400-1400, some of the most famous Churches in the world were in the region that is now dominated by the Kurdish people and churches were as common as in Ireland.

Christian and Buddhist missionaries crossed paths along the Silk Road in the 6th and 7th centuries. It was a Christian priest who helped translate key sutras into Chinese, which were the exact copies taken to Japan that started the major Japanese schools, which are the direct ancestors of Zen and Pure Land Buddhism. Christians presented their faith in the Jesus Sutras and in Kerala, India and Fujian, China; the lotus and the cross were combined in inscriptions.

I wasn't until 966 that Poland, 986 that Russia, and

about 1000 that Norway and Sweden accepted Christianity. Europe was not entirely Christian until Lithuania converted in the 1380s. Asia had 17-20 million Christians, Africa had 5 million, and Europe had 25-30 million at the year 1000. Many European Christians were 1st or 2nd generation Christians while most Asian Christians were 25th-30th generation Christians.

Christians at this time in the Middle East and Central Asia were some of the most educated people at that time in history. Christians used what we now called Arabic numerals, which came from India, before Muslims did. Christians in the Middle East translated Aristotle's work before Muslims or Jews did.

By the 6th century, Nsibis had a school that was the closest thing Christians had to a real university, in the tradition of the academies of ancient Greece. Most of the ancient writings, including those of Aristotle, were translated and preserved here for later Muslim and European scholars. A Persian Christian family were doctors for the Muslim rulers.

In 1300, there were 100 Syriac language Christian writers whose work was available. Michael Syrus, a Syriac language Christian, was one of the greatest medieval historians. Modern historians use his work for studies of the early medieval era as well as his records of climate change. Jacobite Gregory Bar-Hebraeus, another Syriac language Christian, was nicknamed "the encyclopedia of the 13th century". He was a philosopher, poet, grammarian, physician, Bible commentator, historian, and theologian on the same level as Thomas Aquinas and Roger Bacon. At the same time, predominantly Christian nations Armenia and Georgia were also experiencing a renaissance.

9.3 Shrinking Asian Church

The persecution of Christians in Asia by Muslims was similar to the persecution of the Jewish people in Europe as it varied widely over time and place. Throughout the history of Christians living under Islam, there were many

types of persecution at many different times.

Some of the things Muslims did to persecute Christians include: looting and destroying churches, destroying tombs, destroying Bibles, desecrating churches, killing priests in churches, making Christians wear special markings or brandings (like how the Nazis made the Jews wear Stars of David during the holocaust), beatings and mob attacks, forcing Christians to convert to Islam or else face violence or death, prohibiting Christianity, deporting Christians, raping Christian women, killing Christian babies, massacring Christians, torturing Christians, mutilating Christians, imprisoning Christians, and enslaving Christians.

Things got much worse for Christians after the Crusades and under Mongol rule, due to extremist writers like Ibn Taymiyyah in the 13th century (who is the inspiration for the most extreme form of Islamic law called Wahabi which the Taliban and Al Qaeda practice). Christians were made as scapegoats similarly to how the Jewish people were targeted, as the claimed sources of everyone's problems in Europe, with accusations published in print. After this time, it became difficult to practice Christianity if you didn't live in a country where it was the official religion.

The time around the 13th-14th century was a bad time to live, especially if you were a minority or your beliefs were not the same as those in power. The black plague wiped out a big part of the world's population, in the Middle East as well as Europe. The Knights Templar were round up and tortured. Jewish people were expelled from England and France.

Climate change was one of the things that drove this increased violence. The "little ice age" hit Europe and the Middle East. In the Middle East, there was widespread condition of land being reclaimed from the desert for farmland for thousand of years, but as irrigation was disrupted because of constant warfare, much of the land reverted to desert at this time.

In 1453, the Turks took Constantinople and turned the largest church in the world, Hagia Sophia, into a mosque, which would be equivalent of turning Mecca into a church.

For Christians in the Middle East and Eastern Europe, this was "the day the world ended". From that time until the 19th century, Muslims ruled over European Christians and persecuted Christianity the way it had been persecuted earlier in the Middle East. In 1900, Christians still were 46 percent of the population of the Ottoman Empire.

By 1900, 68 percent of Christians lived in Europe, and 25 percent in the US., and only .9 percent of Christians lived in the Middle East. The term "genocide" first came about to describe the way Muslims were successfully wiping Middle Eastern Christians off the face of the world. Middle Eastern Christians were still 11 percent of the population in 1900. The destruction of the Christian part of the population in the Middle East was mostly caused by massacre, expulsion, or forced migration. The point was to make a Middle East as devoid of Christians as Europe was of Jews following World War II.

Chapter 10

Book of Genesis: Part 1

by Ben Huot

10.1 Chapter 1

Genesis 1:1: **I**n the beginning God created the heaven and the earth. Genesis 1:2: And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Genesis 1:3:

And God said, Let there be light: and there was light. Genesis 1:4: And God saw the light, that it was good: and God divided the light from the darkness. Genesis 1:5: And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Genesis 1:6:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. Genesis 1:7: And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. Genesis 1:8: And God called the firmament Heaven. And the evening and the morning were the second day. Genesis 1:9:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. Genesis 1:10: And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. Genesis 1:11: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. Genesis 1:12: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. Genesis 1:13: And the evening and the morning were the third day. Genesis 1:14:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: Genesis 1:15: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. Genesis 1:16: And God made two great lights; the greater

light to rule the day, and the lesser light to rule the night: he made the stars also. Genesis 1:17: And God set them in the firmament of the heaven to give light upon the earth, Genesis 1:18: And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. Genesis 1:19: And the evening and the morning were the fourth day. Genesis 1:20:

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. Genesis 1:21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. Genesis 1:22: And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. Genesis 1:23: And the evening and the morning were the fifth day. Genesis 1:24:

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. Genesis 1:25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. Genesis 1:26:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Genesis 1:27: So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:28: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 1:29:

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Genesis 1:30: And to every

beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. Genesis 1:31: And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

10.2 Chapter 2

Genesis 2:1: Thus the heavens and the earth were finished, and all the host of them. Genesis 2:2: And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. Genesis 2:3: And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:4:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, Genesis 2:5: And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. Genesis 2:6: But there went up a mist from the earth, and watered the whole face of the ground. Genesis 2:7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:8:

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. Genesis 2:9: And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Genesis 2:10: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. Genesis 2:11: The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; Genesis 2:12: And the gold of that land is good: there is bdellium and the onyx stone. Genesis 2:13: And the name of the second river is Gihon: the same is it that compas-

seth the whole land of Ethiopia. Genesis 2:14: And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. Genesis 2:15: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. Genesis 2:16:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Genesis 2:17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Genesis 2:18:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. Genesis 2:19: And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Genesis 2:20: And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. Genesis 2:21:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Genesis 2:22: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. Genesis 2:23: And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Genesis 2:24: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:25: And they were both naked, the man and his wife, and were not ashamed.

10.3 Chapter 3

Genesis 3:1: Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Genesis 3:2: And the woman said unto the serpent, We may eat of the fruit of the trees

of the garden: Genesis 3:3: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Genesis 3:4: And the serpent said unto the woman, Ye shall not surely die: Genesis 3:5: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Genesis 3:6:

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Genesis 3:7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Genesis 3:8: And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Genesis 3:9:

And the Lord God called unto Adam, and said unto him, Where art thou? Genesis 3:10: And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Genesis 3:11:

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Genesis 3:12: And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Genesis 3:13: And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Genesis 3:14:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Genesis 3:15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he

shall rule over thee. Genesis 3:17:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Genesis 3:18: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Genesis 3:19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:20: And Adam called his wife's name Eve; because she was the mother of all living. Genesis 3:21: Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. Genesis 3:22:

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Genesis 3:23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. Genesis 3:24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

10.4 Chapter 4

Genesis 4:1: And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. Genesis 4:2: And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. Genesis 4:3:

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. Genesis 4:4: And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: Genesis 4:5: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. Genesis 4:6:

And the Lord said unto Cain, Why art thou wroth?

and why is thy countenance fallen? Genesis 4:7: If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. Genesis 4:8: And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Genesis 4:9:

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? Genesis 4:10: And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. Genesis 4:11: And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; Genesis 4:12: When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. Genesis 4:13:

And Cain said unto the Lord, My punishment is greater than I can bear. Genesis 4:14: Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. Genesis 4:15: And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. Genesis 4:16:

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. Genesis 4:17: And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. Genesis 4:18: And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. Genesis 4:19:

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. Genesis 4:20: And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. Genesis 4:21: And his brother's name was Jubal: he was the father of all such as handle the harp and organ. Genesis 4:22: And

Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. Genesis 4:23:

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. Genesis 4:24: If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. Genesis 4:25:

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. Genesis 4:26: And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

10.5 Chapter 5

Genesis 5:1: This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Genesis 5:2: Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. Genesis 5:3:

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: Genesis 5:4: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: Genesis 5:5: And all the days that Adam lived were nine hundred and thirty years: and he died. Genesis 5:6:

And Seth lived an hundred and five years, and begat Enos: Genesis 5:7: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: Genesis 5:8: And all the days of Seth were nine hundred and twelve years: and he died. Genesis 5:9:

And Enos lived ninety years, and begat Cainan: Genesis 5:10: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: Genesis 5:11: And all the days of Enos were nine hundred and five years: and he died. Genesis 5:12:

And Cainan lived seventy years, and begat Mahalaleel: Genesis 5:13: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: Genesis 5:14: And all the days of Cainan were nine hundred and ten years: and he died. Genesis 5:15:

And Mahalaleel lived sixty and five years, and begat Jared: Genesis 5:16: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: Genesis 5:17: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Genesis 5:18:

And Jared lived an hundred sixty and two years, and he begat Enoch: Genesis 5:19: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: Genesis 5:20: And all the days of Jared were nine hundred sixty and two years: and he died. Genesis 5:21:

And Enoch lived sixty and five years, and begat Methuselah: Genesis 5:22: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: Genesis 5:23: And all the days of Enoch were three hundred sixty and five years: Genesis 5:24: And Enoch walked with God: and he was not; for God took him. Genesis 5:25:

And Methuselah lived an hundred eighty and seven years, and begat Lamech: Genesis 5:26: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: Genesis 5:27: And all the days of Methuselah were nine hundred sixty and nine years: and he died. Genesis 5:28:

And Lamech lived an hundred eighty and two years, and begat a son: Genesis 5:29: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. Genesis 5:30: And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: Genesis 5:31: And all the days of Lamech were seven hundred seventy and seven years: and he died. Genesis 5:32: And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

10.6 Chapter 6

Genesis 6:1: And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, Genesis 6:2: That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. Genesis 6:3: And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Genesis 6:4:

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. Genesis 6:5:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Genesis 6:6:

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Genesis 6:7: And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:8:

But Noah found grace in the eyes of the Lord. Genesis 6:9:

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. Genesis 6:10: And Noah begat three sons, Shem, Ham, and Japheth. Genesis 6:11:

The earth also was corrupt before God, and the earth was filled with violence. Genesis 6:12: And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Genesis 6:13:

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Genesis 6:14:

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Genesis 6:15: And this is the fashion which

thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Genesis 6:16: A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. Genesis 6:17: And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. Genesis 6:18: But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Genesis 6:19: And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Genesis 6:20: Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. Genesis 6:21: And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Genesis 6:22: Thus did Noah; according to all that God commanded him, so did he.

10.7 Chapter 7

Genesis 7:1: And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Genesis 7:2: Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Genesis 7:3: Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. Genesis 7:4: For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. Genesis 7:5:

And Noah did according unto all that the Lord commanded him. Genesis 7:6: And Noah was six hundred

years old when the flood of waters was upon the earth.

Genesis 7:7:

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Genesis 7:8: Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, Genesis 7:9: There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. Genesis 7:10: And it came to pass after seven days, that the waters of the flood were upon the earth. Genesis 7:11:

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. Genesis 7:12: And the rain was upon the earth forty days and forty nights. Genesis 7:13:

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; Genesis 7:14: They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. Genesis 7:15: And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. Genesis 7:16: And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. Genesis 7:17:

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. Genesis 7:18: And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. Genesis 7:19: And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Genesis 7:20: Fifteen cubits upward did the waters prevail; and the mountains were covered. Genesis 7:21:

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: Gen-

esis 7:22: All in whose nostrils was the breath of life, of all that was in the dry land, died. Genesis 7:23: And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. Genesis 7:24: And the waters prevailed upon the earth an hundred and fifty days.

10.8 Chapter 8

Genesis 8:1: And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; Genesis 8:2: The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; Genesis 8:3: And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. Genesis 8:4:

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Genesis 8:5: And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. Genesis 8:6:

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Genesis 8:7: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Genesis 8:8: Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; Genesis 8:9: But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. Genesis 8:10: And he stayed yet other seven days; and again he sent forth the dove out of the ark; Genesis 8:11: And the dove came in to him in the

evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. Genesis 8:12: And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. Genesis 8:13:

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. Genesis 8:14: And in the second month, on the seven and twentieth day of the month, was the earth dried. Genesis 8:15:

And God spake unto Noah, saying, Genesis 8:16: Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Genesis 8:17: Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. Genesis 8:18: And Noah went forth, and his sons, and his wife, and his sons' wives with him: Genesis 8:19: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. Genesis 8:20:

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Genesis 8:21: And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Genesis 8:22: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

10.9 Chapter 9

Genesis 9:1: And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Genesis 9:2: And the fear of you and the dread of

you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Genesis 9:3: Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Genesis 9:4: But flesh with the life thereof, which is the blood thereof, shall ye not eat. Genesis 9:5: And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Genesis 9:6: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Genesis 9:7: And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. Genesis 9:8:

And God spake unto Noah, and to his sons with him, saying, Genesis 9:9: And I, behold, I establish my covenant with you, and with your seed after you; Genesis 9:10: And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. Genesis 9:11: And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. Genesis 9:12:

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: Genesis 9:13: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Genesis 9:14: And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Genesis 9:15: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. Genesis 9:16: And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. Genesis 9:17: And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Genesis 9:18:

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. Genesis 9:19: These are the three sons of Noah: and of them was the whole earth overspread. Genesis 9:20: And Noah began to be an husbandman, and he planted a vineyard: Genesis 9:21: And he drank of the wine, and was drunken; and he was uncovered within his tent. Genesis 9:22: And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. Genesis 9:23: And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. Genesis 9:24:

And Noah awoke from his wine, and knew what his younger son had done unto him. Genesis 9:25: And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Genesis 9:26: And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. Genesis 9:27: God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Genesis 9:28:

And Noah lived after the flood three hundred and fifty years. Genesis 9:29: And all the days of Noah were nine hundred and fifty years: and he died.

10.10 Chapter 10

Genesis 10:1: Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. Genesis 10:2: The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Genesis 10:3: And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. Genesis 10:4: And the sons of Javan; Elishah, and Tarshish, Kitim, and Dodanim. Genesis 10:5: By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. Genesis 10:6:

And the sons of Ham; Cush, and Mizraim, and Phut,

and Canaan. Genesis 10:7: And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. Genesis 10:8: And Cush begat Nimrod: he began to be a mighty one in the earth. Genesis 10:9: He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. Genesis 10:10: And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Genesis 10:11: Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, Genesis 10:12: And Resen between Nineveh and Calah: the same is a great city. Genesis 10:13: And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, Genesis 10:14: And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphthorim. Genesis 10:15:

And Canaan begat Sidon his firstborn, and Heth, Genesis 10:16: And the Jebusite, and the Amorite, and the Girgasite, Genesis 10:17: And the Hivite, and the Arkite, and the Sinite, Genesis 10:18: And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. Genesis 10:19: And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. Genesis 10:20: These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Genesis 10:21:

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. Genesis 10:22: The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. Genesis 10:23: And the children of Aram; Uz, and Hul, and Gether, and Mash. Genesis 10:24: And Arphaxad begat Salah; and Salah begat Eber. Genesis 10:25: And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. Genesis 10:26: And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Genesis 10:27: And Hadoram, and Uzal, and Diklah, Genesis 10:28: And Obal, and Abimael, and Sheba, Genesis 10:29: And Ophir,

and Havilah, and Jobab: all these were the sons of Joktan. Genesis 10:30: And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. Genesis 10:31: These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. Genesis 10:32: These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

10.11 Chapter 11

Genesis 11:1: And the whole earth was of one language, and of one speech. Genesis 11:2: And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. Genesis 11:3: And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. Genesis 11:4: And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Genesis 11:5:

And the Lord came down to see the city and the tower, which the children of men builded. Genesis 11:6: And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Genesis 11:7: Go to, let us go down, and there confound their language, that they may not understand one another's speech. Genesis 11:8: So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Genesis 11:9: Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. Genesis 11:10:

These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: Genesis 11:11: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daugh-

ters. Genesis 11:12: And Arphaxad lived five and thirty years, and begat Salah: Genesis 11:13: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. Genesis 11:14: And Salah lived thirty years, and begat Eber: Genesis 11:15: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. Genesis 11:16: And Eber lived four and thirty years, and begat Peleg: Genesis 11:17: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. Genesis 11:18: And Peleg lived thirty years, and begat Reu: Genesis 11:19: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. Genesis 11:20: And Reu lived two and thirty years, and begat Serug: Genesis 11:21: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. Genesis 11:22: And Serug lived thirty years, and begat Nahor: Genesis 11:23: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. Genesis 11:24: And Nahor lived nine and twenty years, and begat Terah: Genesis 11:25: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. Genesis 11:26: And Terah lived seventy years, and begat Abram, Nahor, and Haran. Genesis 11:27:

Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. Genesis 11:28: And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. Genesis 11:29: And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. Genesis 11:30: But Sarai was barren; she had no child. Genesis 11:31: And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. Genesis 11:32: And the days of Terah were two hundred and five years: and Terah died in Haran.

10.12 Chapter 12

Genesis 12:1: Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: Genesis 12:2: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: Genesis 12:3: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Genesis 12:4:

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. Genesis 12:5: And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. Genesis 12:6:

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. Genesis 12:7: And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. Genesis 12:8: And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. Genesis 12:9: And Abram journeyed, going on still toward the south. Genesis 12:10:

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. Genesis 12:11: And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Genesis 12:12: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Genesis 12:13: Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. Genesis 12:14:

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. Genesis 12:15: The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. Genesis 12:16: And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. Genesis 12:17: And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. Genesis 12:18: And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Genesis 12:19: Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. Genesis 12:20: And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

10.13 Chapter 13

Genesis 13:1: And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. Genesis 13:2: And Abram was very rich in cattle, in silver, and in gold. Genesis 13:3: And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Genesis 13:4: Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. Genesis 13:5:

And Lot also, which went with Abram, had flocks, and herds, and tents. Genesis 13:6: And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. Genesis 13:7: And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. Genesis 13:8: And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Genesis 13:9: Is not the whole land before thee? separate

thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Genesis 13:10:

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Genesis 13:11: Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Genesis 13:12: Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. Genesis 13:13: But the men of Sodom were wicked and sinners before the Lord exceedingly. Genesis 13:14:

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: Genesis 13:15: For all the land which thou seest, to thee will I give it, and to thy seed for ever. Genesis 13:16: And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Genesis 13:17: Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Genesis 13:18: Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

10.14 Chapter 14

Genesis 14:1: And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; Genesis 14:2: That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and She-meber king of Zebaiim, and the king of Bela, which is Zoar. Genesis 14:3: All these were joined together in the vale of Siddim, which is the salt sea. Genesis 14:4: Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. Genesis 14:5: And in the fourteenth

year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, Genesis 14:6: And the Horites in their mount Seir, unto Elparan, which is by the wilderness. Genesis 14:7: And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. Genesis 14:8: And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; Genesis 14:9: With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. Genesis 14:10: And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. Genesis 14:11: And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. Genesis 14:12: And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. Genesis 14:13:

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. Genesis 14:14: And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. Genesis 14:15: And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. Genesis 14:16: And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. Genesis 14:17:

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. Genesis 14:18: And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. Genesis 14:19: And he

blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: Genesis 14:20: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Genesis 14:21:

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. Genesis 14:22: And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, Genesis 14:23: That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Genesis 14:24: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

10.15 Chapter 15

Genesis 15:1: After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. Genesis 15:2:

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Genesis 15:3: And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. Genesis 15:4: And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. Genesis 15:5: And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. Genesis 15:6: And he believed in the Lord; and he counted it to him for righteousness. Genesis 15:7:

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. Genesis 15:8: And he said, Lord God, whereby shall I know that I shall inherit it? Genesis 15:9: And he

said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. Genesis 15:10: And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. Genesis 15:11: And when the fowls came down upon the carcases, Abram drove them away. Genesis 15:12:

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. Genesis 15:13: And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; Genesis 15:14: And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. Genesis 15:15: And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Genesis 15:16: But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Genesis 15:17:

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. Genesis 15:18: In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: Genesis 15:19: The Kenites, and the Kenizzites, and the Kadmonites, Genesis 15:20: And the Hittites, and the Perizzites, and the Rephaims, Genesis 15:21: And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

10.16 Chapter 16

Genesis 16:1: Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. Genesis 16:2: And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice

of Sarai. Genesis 16:3: And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. Genesis 16:4:

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. Genesis 16:5: And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. Genesis 16:6: But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. Genesis 16:7:

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. Genesis 16:8: And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. Genesis 16:9: And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. Genesis 16:10:

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Genesis 16:11: And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. Genesis 16:12: And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:13: And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Genesis 16:14: Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. Genesis 16:15:

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. Genesis 16:16: And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

10.17 Chapter 17

Genesis 17:1: And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Genesis 17:2: And I will make my covenant between me and thee, and will multiply thee exceedingly. Genesis 17:3: And Abram fell on his face: and God talked with him, saying, Genesis 17:4:

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Genesis 17:5: Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. Genesis 17:6: And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. Genesis 17:7:

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Genesis 17:8: And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Genesis 17:9:

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Genesis 17:10: This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Genesis 17:11: And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Genesis 17:12: And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. Genesis 17:13: He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. Genesis 17:14: And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Genesis 17:15:

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. Genesis 17:16: And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Genesis 17:17: Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? Genesis 17:18: And Abraham said unto God, O that Ishmael might live before thee! Genesis 17:19: And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Genesis 17:20: And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. Genesis 17:21: But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. Genesis 17:22: And he left off talking with him, and God went up from Abraham. Genesis 17:23:

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. Genesis 17:24: And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. Genesis 17:25: And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. Genesis 17:26: In the selfsame day was Abraham circumcised, and Ishmael his son. Genesis 17:27: And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

10.18 Chapter 18

Genesis 18:1: And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat

of the day; Genesis 18:2: And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, Genesis 18:3: And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Genesis 18:4: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: Genesis 18:5: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. Genesis 18:6: And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. Genesis 18:7: And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. Genesis 18:8: And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. Genesis 18:9:

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. Genesis 18:10: And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Genesis 18:11: Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Genesis 18:12: Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? Genesis 18:13: And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Genesis 18:14: Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Genesis 18:15: Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. Genesis 18:16:

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. Genesis 18:17: And the Lord said, Shall I hide

from Abraham that thing which I do; Genesis 18:18: Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? Genesis 18:19: For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. Genesis 18:20: And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; Genesis 18:21: I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. Genesis 18:22: And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. Genesis 18:23:

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Genesis 18:24: Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? Genesis 18:25: That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? Genesis 18:26: And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. Genesis 18:27: And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Genesis 18:28: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. Genesis 18:29: And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. Genesis 18:30: And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. Genesis 18:31: And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. Genesis 18:32: And

he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. Genesis 18:33: And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

10.19 Chapter 19

Genesis 19:1: And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; Genesis 19:2: And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. Genesis 19:3: And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. Genesis 19:4:

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: Genesis 19:5: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. Genesis 19:6: And Lot went out at the door unto them, and shut the door after him, Genesis 19:7: And said, I pray you, brethren, do not so wickedly. Genesis 19:8: Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. Genesis 19:9: And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. Genesis 19:10: But the men put forth their hand, and pulled Lot into the house to them, and

shut to the door. Genesis 19:11: And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. Genesis 19:12:

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: Genesis 19:13: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. Genesis 19:14: And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. Genesis 19:15:

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. Genesis 19:16: And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. Genesis 19:17:

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Genesis 19:18: And Lot said unto them, Oh, not so, my Lord: Genesis 19:19: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Genesis 19:20: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. Genesis 19:21: And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Genesis 19:22: Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. Genesis 19:23:

The sun was risen upon the earth when Lot entered

into Zoar. Genesis 19:24:

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; Genesis 19:25: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Genesis 19:26:

But his wife looked back from behind him, and she became a pillar of salt. Genesis 19:27:

And Abraham gat up early in the morning to the place where he stood before the Lord: Genesis 19:28: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. Genesis 19:29:

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. Genesis 19:30:

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. Genesis 19:31: And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Genesis 19:32: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. Genesis 19:33: And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Genesis 19:34: And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. Genesis 19:35: And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Genesis 19:36: Thus were both the daughters of Lot with child by their father. Genesis 19:37: And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. Genesis 19:38:

And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

10.20 Chapter 20

Genesis 20:1: And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. Genesis 20:2: And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. Genesis 20:3:

But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. Genesis 20:4: But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Genesis 20:5: Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. Genesis 20:6: And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Genesis 20:7: Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Genesis 20:8:

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Genesis 20:9: Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. Genesis 20:10: And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? Genesis 20:11: And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. Genesis 20:12: And yet indeed she is my sister; she is the daughter of my father, but not the daughter

of my mother; and she became my wife. Genesis 20:13: And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. Genesis 20:14:

And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. Genesis 20:15: And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. Genesis 20:16: And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. Genesis 20:17:

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. Genesis 20:18: For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

10.21 Chapter 21

Genesis 21:1: And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. Genesis 21:2: For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. Genesis 21:3: And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. Genesis 21:4: And Abraham circumcised his son Isaac being eight days old, as God had commanded him. Genesis 21:5: And Abraham was an hundred years old, when his son Isaac was born unto him. Genesis 21:6:

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. Genesis 21:7: And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. Genesis 21:8: And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. Genesis 21:9:

And Sarah saw the son of Hagar the Egyptian, which

she had born unto Abraham, mocking. Genesis 21:10: Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. Genesis 21:11: And the thing was very grievous in Abraham's sight because of his son. Genesis 21:12:

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. Genesis 21:13: And also of the son of the bondwoman will I make a nation, because he is thy seed. Genesis 21:14:

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. Genesis 21:15: And the water was spent in the bottle, and she cast the child under one of the shrubs. Genesis 21:16: And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. Genesis 21:17: And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Genesis 21:18: Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. Genesis 21:19: And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. Genesis 21:20: And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. Genesis 21:21: And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. Genesis 21:22:

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Genesis 21:23: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the

land wherein thou hast sojourned. Genesis 21:24: And Abraham said, I will swear. Genesis 21:25: And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. Genesis 21:26: And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. Genesis 21:27: And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. Genesis 21:28: And Abraham set seven ewe lambs of the flock by themselves. Genesis 21:29: And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? Genesis 21:30: And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Genesis 21:31: Wherefore he called that place Beersheba; because there they sware both of them. Genesis 21:32: Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. Genesis 21:33:

And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. Genesis 21:34: And Abraham sojourned in the Philistines' land many days.

10.22 Chapter 22

Genesis 22:1: And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. Genesis 22:2: And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Genesis 22:3:

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Genesis 22:4: Then on the third day Abraham lifted up his eyes, and saw the place afar off. Gen-

esis 22:5: And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. Genesis 22:6: And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. Genesis 22:7: And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? Genesis 22:8: And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. Genesis 22:9: And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. Genesis 22:10: And Abraham stretched forth his hand, and took the knife to slay his son. Genesis 22:11:

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. Genesis 22:12: And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Genesis 22:13: And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. Genesis 22:14: And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen. Genesis 22:15:

And the angel of the Lord called unto Abraham out of heaven the second time, Genesis 22:16: And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: Genesis 22:17: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; Genesis 22:18: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Genesis 22:19: So Abraham returned unto his young men, and

they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. Genesis 22:20:

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Genesis 22:21: Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, Genesis 22:22: And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. Genesis 22:23: And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. Genesis 22:24: And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

10.23 Chapter 23

Genesis 23:1: And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. Genesis 23:2: And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. Genesis 23:3:

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, Genesis 23:4: I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. Genesis 23:5: And the children of Heth answered Abraham, saying unto him, Genesis 23:6: Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. Genesis 23:7: And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. Genesis 23:8: And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, Genesis 23:9: That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. Genesis 23:10: And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of

the children of Heth, even of all that went in at the gate of his city, saying, Genesis 23:11: Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. Genesis 23:12: And Abraham bowed down himself before the people of the land. Genesis 23:13: And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. Genesis 23:14: And Ephron answered Abraham, saying unto him, Genesis 23:15: My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. Genesis 23:16:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. Genesis 23:17:

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Genesis 23:18: Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. Genesis 23:19: And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. Genesis 23:20: And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

10.24 Chapter 24

Genesis 24:1: And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. Genesis 24:2: And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: Genesis 24:3: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my

son of the daughters of the Canaanites, among whom I dwell: Genesis 24:4: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. Genesis 24:5: And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? Genesis 24:6: And Abraham said unto him, Beware thou that thou bring not my son thither again. Genesis 24:7:

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. Genesis 24:8: And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. Genesis 24:9: And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. Genesis 24:10:

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. Genesis 24:11: And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. Genesis 24:12: And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Genesis 24:13: Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: Genesis 24:14: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. Genesis 24:15:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with

her pitcher upon her shoulder. Genesis 24:16: And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. Genesis 24:17: And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. Genesis 24:18: And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. Genesis 24:19: And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. Genesis 24:20: And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. Genesis 24:21: And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. Genesis 24:22: And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; Genesis 24:23: And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? Genesis 24:24: And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. Genesis 24:25: She said moreover unto him, We have both straw and provender enough, and room to lodge in. Genesis 24:26: And the man bowed down his head, and worshipped the Lord. Genesis 24:27: And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. Genesis 24:28: And the damsel ran, and told them of her mother's house these things. Genesis 24:29:

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. Genesis 24:30: And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. Genesis 24:31: And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and

room for the camels. Genesis 24:32:

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. Genesis 24:33: And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. Genesis 24:34: And he said, I am Abraham's servant. Genesis 24:35: And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. Genesis 24:36: And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. Genesis 24:37: And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: Genesis 24:38: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. Genesis 24:39: And I said unto my master, Peradventure the woman will not follow me. Genesis 24:40: And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: Genesis 24:41: Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. Genesis 24:42: And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: Genesis 24:43: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; Genesis 24:44: And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. Genesis 24:45: And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. Genesis 24:46: And she made haste, and let down her pitcher from her shoulder, and said,

Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. Genesis 24:47: And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. Genesis 24:48: And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. Genesis 24:49: And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Genesis 24:50: Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Genesis 24:51: Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. Genesis 24:52: And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. Genesis 24:53: And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. Genesis 24:54:

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. Genesis 24:55: And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. Genesis 24:56: And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. Genesis 24:57: And they said, We will call the damsel, and enquire at her mouth. Genesis 24:58: And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. Genesis 24:59: And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. Genesis 24:60: And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. Genesis 24:61:

And Rebekah arose, and her damsels, and they rode

upon the camels, and followed the man: and the servant took Rebekah, and went his way. Genesis 24:62:

And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. Genesis 24:63: And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. Genesis 24:64: And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. Genesis 24:65: For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. Genesis 24:66: And the servant told Isaac all things that he had done. Genesis 24:67: And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

10.25 Chapter 25

Genesis 25:1: Then again Abraham took a wife, and her name was Keturah. Genesis 25:2: And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. Genesis 25:3: And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. Genesis 25:4: And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah. Genesis 25:5:

And Abraham gave all that he had unto Isaac. Genesis 25:6: But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. Genesis 25:7: And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Genesis 25:8: Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. Genesis 25:9: And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; Genesis 25:10: The field

which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. Genesis 25:11:

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. Genesis 25:12:

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: Genesis 25:13: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, Genesis 25:14: And Mishma, and Dumah, and Massa, Genesis 25:15: Hadar, and Tema, Jetur, Naphish, and Kedemah: Genesis 25:16: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. Genesis 25:17: And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. Genesis 25:18: And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. Genesis 25:19:

And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: Genesis 25:20: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. Genesis 25:21: And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. Genesis 25:22: And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. Genesis 25:23: And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. Genesis 25:24:

And when her days to be delivered were fulfilled, behold, there were twins in her womb. Genesis 25:25: And the first came out red, all over like an hairy garment; and they called his name Esau. Genesis 25:26: And after that came his brother out, and his hand took hold on Esau's

heel; and his name was called Jacob: and Isaac was three-score years old when she bare them. Genesis 25:27: And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. Genesis 25:28: And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. Genesis 25:29:

And Jacob sod pottage: and Esau came from the field, and he was faint: Genesis 25:30: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. Genesis 25:31: And Jacob said, Sell me this day thy birthright. Genesis 25:32: And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? Genesis 25:33: And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Genesis 25:34: Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Part III

**More Christian
Philosophies**

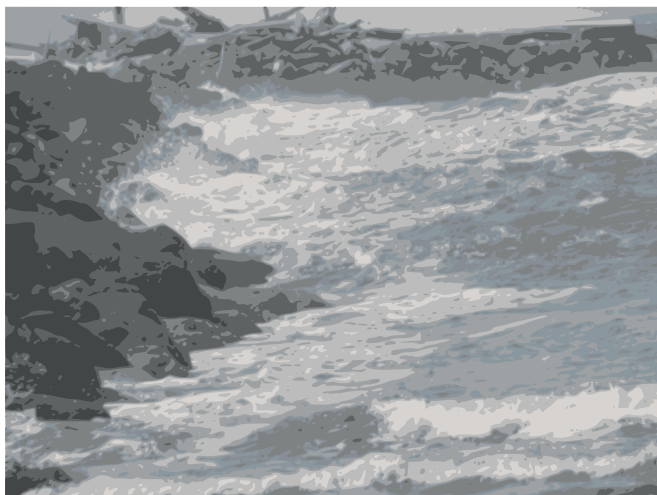
by Ben Huot

Chapter 11

First Things

by Ben Huot

11.1 Cover Graphic



11.2 Introduction to this Book

This is one of my most clear and direct books, one of what I call my *Read Second Books*. It is much easier for the average person to understand, because it is not based on the Chinese philosophers whose style I have emulated and so it has obscured my meaning to the untrained. I cannot simplify the Chinese philosophies to any greater extent and still be faithful to their traditions. When you see all the allusions in my *Free Thinking Christian* collections, realize that I am almost always talking about God and my faith and the parts that seem elusive are part of a great tradition. That is why it is probably best if you read this book and the other *Read Second Books* after the *Read First Books*, and before the *Free Thinking Christian* collections. This book is made up of original poetry and essay plus part of *Book of Genesis*, which is the place to start in your journey through the Bible.

In my *Free Thinking Christian Collections*, I have presented a philosophy based on Christian Existentialism and Philosophical Taoism where the main values are

humility and compassion, or in other words, kindness and seriousness.

The first part of the book, *2nd Opinion*, introduces an alternative philosophy, combining Early African Christianity, Hinduism, and Stoicism where the main values are imagination and self-control. The main inspirations were the Book of Genesis, as well as: The Desert Fathers, Rabindranath Tagore, and Marcus Aurelius.

The second part of the book, *3rd Opinion*, introduces another alternative philosophy, combining Theravada Buddhism, Nietzsche, and Bhakti Hinduism where the main value is hard work. The main inspirations were the Book of Genesis, as well as: The Pali Canon, Friedrich Nietzsche, and Bhakti poets of southern India.

Chapter 12

2nd Opinion Poetry

by Ben Huot

12.1 God, Me and the World

Rabindranath Tagore influenced

12.1.1 What Kind of Enlightenment?

Some people seek enlightenment
For special powers
And expanded consciousness
For secret knowledge
But the path
Is not one of power
It is one of self-control
The focus should be
On the path itself
And the goal cannot
Be reduced to the outcome
We struggle not for recognition
Or for any special abilities
True enlightenment
Values ethics above knowledge
We can spend an eternity
Gathering facts
But truth provides the direction
And the structure to our path
Some people think that self-knowledge
Requires the elimination of
Individual identity
And the only thing gained
Is the abandonment of desire
To truly understand the eternal
Is to understand the unity
Of self control and imagination
To embrace paradox
With enthusiasm
And to accept truth
With limited knowledge
To comprehend the infinite
Means to give up
Our lust for control

It is ok to believe something
Even when you cannot fully
Grasp all the details
There are things the Spirit says
That cannot be described in words
There is a form of self-control
That goes beyond abstinence
Of pleasure and power
Seeking the Spirit
Doesn't just involve
The mastery of your intellect
But the subjugation of your emotions
To surrender your will to the Spirit
Does not mean surrendering your freedom
And the successful outcome
Of the disciplines of meditation
Is not about unity without individuality
There is a way that leads to bondage
That is filled with light
And with the discovery of secrets
And there is a way to the Spirit
Which is filled with troubles
And will require all your effort
What kind of enlightenment do you want?

12.1.2 Significance of Nature

People tend to go to extremes
In a number of well known
Asian belief systems
God is seen as a unity
Where God and His creation are one
And in Abrahamic religions
God is seen as being separate from His creation
The most well-reasoned response
Seems to be somewhere in the middle
Nature is to be treasured
After all, it is the art of God
And animals should be treated well
Animals have spirits,
Just as people do

To poison the rivers
Or burn the forests
Is as destructive as stealing
Or as immoral as adultery
But the animals are not Gods
The river is not really a spirit
It is true that there are supernatural powers
And that the spiritual world is real
But we should be worshiping God, the Creator
As well as respecting His creation, nature
But it makes no more sense to worship a mon-
key
Than it does to worship a person
Spending time in nature
Should bring us closer to our Creator
But we don't need to pray to the animal
Before we eat it
It would be better if we just treated
It like a fellow sentient being
With compassion and respect
While it is still alive
Nature is not our enemy
Nor is it our God
But loving God
And caring for nature
Are one in the same

12.1.3 I and You

I long to be joined with You
I long to be a part of Your plan
I submit my desires to You
My heart desires what is right
And my soul cries out to You
Hide me under Your wings
I am so cold and hungry
Even though I have plenty to eat
And I can afford good clothes
I thirst and I am in a fever
Without Your word
I feel lost and alone

I feel the weight of the world
The problems of the planet
Bring me to despair
We have been gluttons
And we consume all that is good
All of your creation
In our limitless desire
To quench our spirit's thirst
For something real
Something different
Now our sweet drinks
No longer satisfy our thirst
And our large portions of meat
Do not satisfy our hunger
We have heard from those
Who hate everything You stand for
We have been ridiculed
Because we have tried to
Take a stand for victims of our
Relentless desire for more
We make every kind of excuse
As reason to neglect our God
And we reward those
Who victimize the less fortunate
The little good that
I long to spread
Is victim to my hard heart
How can I fight for what is right
When I am just as guilty?
You and I are separated
By an entire Universe
And yet you offer me Your hand
I have built up an offering
But it is not enough
To cover my shame
I offer the best I have
But it falls eternally short
Of what You desire for me
How can I break free
From the desire to succeed
When the good side

Continues to be defeated?
How can I resist corruption
When I am afraid of
Being mocked for my
Beliefs in You?
It hurts me to the core
That I cannot be
The champion of Your legacy
I want to be the one
That brings Your grace
And the truth of Your reality
To my nation
But how can I continue
When the very means
In which I am sustained
Is crumbling and ruined?
I seek the truth of Your word
In the words my country hates
I find no company
In my belief and my struggle
To boldly proclaim
The essence of who You are
I am divided against
Those I care about
And find company
In those who hate my beliefs
Who call the enemy
The very things I hope to
Stand firm in my support of
And the very things
I am told I should avoid
Why is it that I cannot
Find anyone who
Shares my vision of Your spirit
In the company of Your people?
Why is it that those who hate You
Remind me more of You
Than Your followers?
Why is it that Your believers
Shun me and berate me?
I know that I am just as foolish

As they are
But I cannot help but still
Hold onto what I believe
And they want no part
I am the enemy of the
Very people whose faith
I hold dear

12.1.4 Your Creations

I love You and Your creation
Why do those that hate You
Love Your creation?
And those who love You
Hate Your creation?
I love the Creator
Who is Lord of His creation
And I am but a small part
But I desire to be united
With my Creator
Not in a way that We
Would be one entity
But that I might be reconciled
Of those things that keep
Us apart in spirit and truth
I see You in Your creation
Even though I know You
Are not part of the creation
I seek to understand You
By what You have created
I feel closest to You
When I admire
What You have created
You are not one with Your creation
But Your creation reflects
Your imagination
And your self-control
Your divine qualities
Are self-evident
By all that which exists
I am a creator

Of just shadows of reality
I appreciate what You have created
By my attempts at creativity
You are the Artist of nature
And my Creator
How can I know You
Outside the context of Your art
You are greater than all
You have brought into existence
You are present in all aspects
Of all that exists
Nothing is created that was not
Part of Your vision
I cannot take responsibility
For the good parts of what
I have succeeded in realizing
You alone are the Author
Of all that is real
The Creator of the machine
Gets credit for the machine's work
And the machines gets credit
For what it failed to produce
So You deserve the credit
For my success
And I take credit
For my failings

12.1.5 You are There

You fill the entire universe
And yet stretch beyond all creation
Yet You choose to dwell
In my heart and in my soul
I struggle to maintain
Myself as a benevolent force
With my work
I seek to denounce injustice
And to embrace truth
You are ever my companion
And you are my King
I do nothing without You

When I feel farthest from You
You come closer to me than ever before
I believe You will never leave me
Anymore than my parents
Or my sister would reject me
There is no limit to my adoration
Of my Lord and Creator
I have a confidence
That I will leave a positive mark
In this world of turmoil
By Your power
The only things worth doing
Are those that glorify You
You are my protector
I venture out into the cold world
Only because you are my Savior
I can only stand up for what is right
Because of Your grace
I would never dream
Of trying anything new
Without Your vision
There is no book that I enjoy more
Than Your word
You are my future and my past
There is no where I can go
Where You are not already there
Every challenge I face
I am not alone
You are my Eternal Friend
And my Everlasting Hope
You have defeated my greatest enemy
My own desires
You have saved me from
My bad decisions
And You will stay with me
Past death and through eternity
There is nothing to fear
Because You have already defeated
The greatest source of evil
My human heart
You have cleansed me of my sins

And I stand before you whole
Because you have healed me
There is no one I owe more
Than You
I plead Your grace
So that I may enjoy the presence
Of Your Holy Spirit within me

12.1.6 Grant Me Your Grace

Let my heart understand Your truth
Let me see through the shadows
Let me comprehend the light of Your grace
I do not want to desire
That which is corrupt and meaningless
Help me to break through
This wall that holds me back
My heart is broken and aching
For Your grace
I submit my will to You
Please give me the courage
To face my darkest thoughts
And give me the strength
To conquer my rebellious attitude
I am one with the fallen
In my heart and mind
Please fill me with Your Holy Spirit
And grant me grace
When I do not measure up
Let me grow in wisdom
By the study of Your word
I choose You
Above all else
And do not desire
To do that which keeps me
From Your presence
I know that You will
Never walk farther
Than the door
Even when I fear Your wrath
You are slow to anger

And quick to forgive
Please apply the blood of Your son
And grant me Your blessing
Even though I can do nothing
To be worthy of it
Please grant me the ability
To help others
And to do Your will
Not as compensation for my failings
But out of my gratitude
For what you have done
For me and all people
Even though I cannot earn
Your free gift of salvation
I seek to do what I can
To acknowledge my debt to You
It is only a small token gift
But if you give me the strength
I will work to show You my love
For as long as I live here
And forever after unto eternity

12.1.7 Why do You Love Me?

How can I both know
That nothing I do
Can earn Your forgiveness
And yet still try to do Your will
When I am so weak and depend
Totally on You?
I desire to give my all
To control my thoughts
And conquer my fears
By my own strength
Because I do not deserve
Your guidance and support
But I know that I am nothing
Without Your constant grace
How do the decisions I make
Mean anything when
I need Your help

To realize any moral action?
If I cannot comprehend
The mystery of Your
Awesome power
And my simple choice
How can I share
This relationship with others?
I long to have the strength
To do what is right
By my own discipline
And my own understanding
Of Your word
I long to be an example
Of what is right
I long to teach others
To realize Your wisdom
I long to grow in
The knowledge of Your word
How can I know Your way
And yet be powerless
To change who I am?
Why would You grant me
Your love and Your salvation
When I don't even follow
Your leadership in my life?
I long to serve under Your command
But no matter how much I learn
It does not get any easier
I am the receiver of a gift
That is too great for me
You saved my life
I am indebted to You forever
Please grant me the grace
To open my eyes to Your power
And find the courage
To keep on struggling
Knowing that You are
Always on my side
Let me give You
What I can
And please don't despise

That the gift is so small
Please help me to accept
That it is ok
That I cannot repay
Your kindness
And let it inspire me
To keep up the good fight
From everlasting to everlasting

12.1.8 A Different Path

Taking responsibility
For your own study
And your own path
To reach beyond death
And improve yourself
To know restraint
And to realize eternity
Does not mean
That your journey
Is all alone
Your master teaches
You and guides you
Along the path
To spiritual understanding
But I will never be greater
Than my Master
My desire for enlightenment
Is not about what I do
It is a gift of the Master
It is not a secret path
And there are no
Need for rituals
To reconcile me
With the Eternal
It is a matter of
Realizing my station
Within the context
Of all sentient beings
The transformation
Is spontaneous and permanent

It is an exercise of the will
The Master does almost everything
The pupil only acknowledges
What is true in every reality
I ascend only after death
I take nothing
But my own spirit
This is the hardest path
Not because the test
Or the methods are difficult
But making the necessary choice
Takes true humility
There is no recognition
And there are no special abilities
But it is something
Anyone can do
By the Grace of the Spirit
And the reward
Is eternal life without desire
And perfect peace
Greater than any meditation
Can deliver

12.1.9 The Mystery

Who can comprehend the mystery
Of our Lord Jesus Christ?
Who has the imagination to
Illuminate the living Word?
How could God
Be reconciled with man enough
For God to live as a Person?
How can we understand
What it would be like
To be all-powerful
And yet with human limitations?
Thought to only a man by some
Why didn't He reveal His glory
While in human form?
How could He maintain
Proper limits and conquer desire?

How great would be the temptation
To destroy those who questioned
His honesty and His judgment
With each miracle He performed
And through all the trials and suffering
How great must have His compassion
For all who have lived and will live
To be fully God while enduring
The ridicule and torture of men
Many people today think
That Jesus is an analytical God
A God of white people
Who loves America
No matter how evil we become
That the mystery of Christ
Can be reconciled with Science
That it is ok to use the word Christian
For anything you want to justify
That being rich doesn't affect your faith
And allowing people to live in poverty
Without intervention is acceptable
To the Living God
That you can have any view you want
And still be Christian
That your life can be the same
As those who don't believe
And still call yourself Christian
That you can believe in only
What you understand of God's Word
That you can improve yourself enough
That you no longer need to confess
Your sins to God every night
That you can have the same values
As those who don't believe
How can you not be in awe of Christ
And think highly of yourself
If you claim to be a believer?

12.1.10 Way of Life

In life there is pain

But not all life is pain
We see the world crumbling
As we analyze the facts
But the truth is we survive
We do wrong things
We destroy nature
But there is still good
In the world
Just because we see
Pain in our lives
We struggle to earn our keep
We fight to make order
Out of chaos
We seek to build
Where there once were ruins
Just as we see opposing forces
In our own daily lives
So it is in the life of the spirit
We fear spiritual evil
But God is more powerful
We struggle to do what is right
And yet we sin
We continue to yearn for holiness
And yet we fall short
The process of creation and destruction
Is the process of life
The plants grow from the soil
They take in the carbon dioxide
And breath out oxygen
Animals and people do the opposite
The plants release seeds
Which are eaten by birds
Then they are scattered
As the birds fly
And release their waste
The plants die
And the nutrients return
To the soil
This is the way
In this theater of existence
But that is not the way things

Need to happen forever
We have hope beyond death
To live in a world
That is creative without destruction
Where there is good but no bad
There is joy but no suffering
It is incomprehensible to our minds
But it is our future
It is as things will be
For all eternity

12.1.11 Don't Give Up

We are surrounded on all sides
By imperfection and disharmony
We struggle to merely live
And we battle certain sorrow
With humor and disbelief
The human spirit
Endures all
And laughs at defeat
Despair does not succeed
In driving out hope
To live is to disregard
The certainty of death
As we study facts
Of our world today
And our lack of influence
We are filled with indifference
And we see no reason
To pursue truth
And eternal values
But in choosing to survive
We make a stand
To not be overwhelmed
By the cries of the sick
And the darkness of evil deeds
We are not heroes
We have chosen to be survivors
Faced on all sides by incomprehensible
And insurmountable problems

We make a choice
That we will not bow out
We continue to enjoy
The beauty of creation
And the eternal truth
We see beyond death
And live for a better tomorrow
This age of turmoil
Is only one age
In an innumerable succession
We see past our present condition
And realize what it is to be human
Our place in this world is brief
Our lives are little
And our reach is small
We need to understand the unity
Of destruction and creation
That the preservation of hope
Is something that exists
Eternally in each of us
In order to realize joy
We have to accept our sorrow
With each attempt
At accepting the endless cycles
Of building up and tearing down
We can look to break free
From this unchangeable reality
In every moment of existence
We need to acknowledge our fate
But not lose site of eternity
And the possibility of escape
To be ok with the endless circles
Of causality and successive events
Doesn't mean that we are trapped
Forever in this paradox
With one decision
And the power of the Eternal
We can surmount our desires
And live an everlasting life
Without the fears of mortal life

12.1.12 The Immortal Spirit

There is always some good
In even the most evil heart
Even the least aware person
Realizes the reality of the spirit
Even the worst ruler
Has to have some sense of right
Or his empire would crumble
Each one of us has experienced
The life of the spirit
If even only for a moment
When we begin to see beyond
Our present desires and lust
For temporal pleasures
We start to accept that we
Are part of a bigger picture
We begin to grasp the universality
Of our spiritual reality
When we do something for others
At the expense of our own comfort
We grow in our understanding
Of the Eternal Spirit
Every moment spent
In the study of truth
Our eyes open to the reality
Of our web of interconnectedness
With that which unites
The entire human spirit
The path we each walk
Has more significance
Than we at first realize
There are realities that matter
That we cannot easily perceive
There is more to life
Than being well fed and clothed
There is a reason for life
Beyond just satisfying our urges
Even a life in perfect balance
Seeks beyond temporality
There is more to existence

Than having a family and a job
We cannot be satisfied
Without understanding truth
And sacrificing for love
We can only know true love
When we give up part of ourselves
The more we give away
The more we gain in wisdom
When we pass to the next life
We will only take with us
Our spiritual self
Our attitude, and our memories
There is nothing permanent
About power or fame
We all die alone
And are only truly
Comforted by companionship
When we begin to learn
Our immortal nature

12.2 Physical Desert and Spiritual Paradise

influenced by the Desert Fathers (Early Christian Monks)

12.2.1 Money and Spirit

What is the point
Of giving all that we have
To those in need
This does not earn us
Any spiritual awards
We are the same
As the most cruel dictators
The rejection of the material
Is for ourselves
For the illumination of
Our own spirits
It is important

That we do not
Seek recognition nor honor
For our gifts to others
And give without
Any lasting regret
What we gain in our
Generosity of spirit
Is an easier load
That we must carry
Many think that wealth
Makes life easier
But it makes our
Everlasting inheritance
Harder to hold onto
We cannot accept God
Without denying the world
We make it much harder
To accept God's charity
When we have too much
It is not the act
That brings us closer
To our Creator
But it is the way
Our heart is transformed
By the relinquishing
Of material riches
People can see your spirit
By your actions
Which speak volumes
That neither the eyes
Nor the ears can comprehend
The physical world
Has direct correspondents
To the spiritual world
What we do in this life
Is reflected in the life to come
The things we do with
Our body not only
Affect our minds
But have spiritual equivalents
The spiritual world

Is more real than the physical
But the two cannot help
Be united and influenced
By the other
Secure now who you serve
By how you spend your money

12.2.2 In Secret

What you shout at the roof tops
Or advertise on a billboard
Is of no account
When good is done in secret
It pleases our Father in Heaven
You can run ads non stop
During the Super Bowl
Or create a new web 2.0 business
And attract millions of hits
But there is no better way
To convince others
To do the right thing
Than when you whisper
In the privacy of your own home
Giving to others
Can provide you with good PR
That will last a few weeks
But giving of yourself in secret
Will help you overcome yourself
Who is your greatest enemy
There is no better reason to
Do what is right
Than to learn how to submit
To the Father's will
We do not need a list
Of good works
To gain entrance to Heaven
We do it because
We are grateful for what
Our Father has given us
It is not satisfying to
Have the love of humanity

No matter how many times
You are on the cover of Time
Or how many Nobel Peace prizes
You are awarded
What brings true joy
Is knowing that God has
Invited you to be part of
His plan for His creation
It feels good to do the right thing
Because it furthers God's plan
It is only fair that God
Gets the credit because
Where would we be without Him?

12.2.3 The Greater Sin

Why is it so hard to love
Those who hate you
When we have the example
Of our Lord and Savior
As well as His power?
If God was willing to
Descend to the earth
And live as a Man
And to be tortured
And shamed for our sins
Why don't we find it
In our hearts to accept
When others fail us?
If God can forgive us
And all sin leads to death
And is equally wrong
Why do we think we
Are so much better than
Those we regard as enemies?
We see a corporation
Gamble away our country's wealth
But we don't take responsibility
For living beyond our means
We are angry when our job
Is exported overseas

But we are unwilling to
Pay more for our toys
Which would allow others
To keep their jobs
How can we judge criminals
For murdering in anger
When we get just as angry?
How can we feel used
When we are scammed
When we cheat on our taxes?
How can we blame the government
For being wasteful with money
When we are deep in debt?
Just because other people
Sin on a greater scale
Does not justify
Our own hard hearts

12.2.4 Why Pray?

I cannot even imagine
A day without prayer
In everything I do
I need Your help
You deserve credit
For all I have accomplished
You were the one
Who made my dreams reality
I work hard to realize
The creations I have made
But the Holy Spirit
Is what inspires me
And bridges between
My effort and the successful
Outcome of my work
When I am lonely
And have little to say
You provide me with
Gentle inspirations
When I lay awake at night
And toss and turn

You provide me
A peace that satisfies
When I am frozen in terror
You bring me back
To the present reality
With each step I take
You are holding my hand
I cannot find a way
To show my gratitude
That is sufficient
I only hope to further
Your will in earth
That it may bring
Glory to You

12.2.5 Separation and Unity

To be close to God
We must separate from the world
Our Creator loves people
But He cannot accept
The fallen nature of man
For us to have the blood of Christ
Cover our corrupt hearts
Our spirit must overflow with
A quiet sense of awe
Of our Father's love and mercy
What is of the world
Is fast paced and never peaceful
The world and those of the world
Cannot shut down their desires
For even a moment
With all the activity of commerce
And the noise of industry
The center of worldly wisdom
Is the city and business life
Not all of us can live in a cave
In a remote desert
Or not feel lonely
Far from other people
It is not about physical distance from

Centers of sin and the politics of
Wealth and power
It is about being spiritually removed
From temptation and desire
For most of us, we need to be
In the midst of those who ache
For the freedom of their heart
But we must create for ourselves
A time of quiet and restful
Study of Your word
We need to keep our eyes and ears
From the lust of this world
The pagan values of strength and beauty
Must be far from our hearts
We must seek those rejected
By our leaders and by our system
We must embrace the victims
Of our way of life
We must not take part
In the destruction of God's creation
But it is hard to take a stand
When we see no change result
From our effort and actions
How do we distance ourselves
From the idols of consumerism
When we live under the rule
Of the empire of desire?
How do we break free
From the cycle of debt and
Keep a healthy mind
When we work for those
Who are part of the problem?
How can we buy what we need
To survive when it comes at
The cost of others' freedom?

12.2.6 Desire

We live in an era
Of overwhelming evil
Every major part of our culture

Is about addiction and bondage
You cannot walk 10 feet
In your own house
Without being bombarded
By messages tempting you to
Get in debt and sell your future
For a moment's pleasure
We now think we need
Half a dozen electronic gadgets
That didn't exist 20 years ago
We can afford to buy so much
That our problems are more
About getting rid of our waste
Than about satisfying hunger
We think we are making a difference
If we keep under a certain level
Of energy use and fool ourselves
Into thinking some businesses
Exist to help others
Even our charities are bloated
And ineffective at their goals
We are all experts on how to make
Even more money
We think nothing of spending
More than we have
And expect that we will
Get even more money later on
To pay for our past lifestyle
We have hit the lottery
In energy and can travel and
Send information instantly
But we use our stockpile
To keep from having to walk
A few blocks
Or to indulge in a vacation
We think we have done without
If we give even 2% of our income
To our ineffective charities
The main reason why we give
To charities is to avoid taxes
So our net giving is even lower

Than if we gave nothing at all
We think nothing of voting
For those companies which destroy
Our planet and take our children's souls
We think if we do not reward
The businesses that contribute to
Our lack of spiritual freedom
We will lose lose our jobs we work
To pay off our debts
For things they convinced us to buy
How can we expect
Other countries to feel our pain
When we don't change the very system
That got us into this mess?
How can we spread freedom overseas
When we have already sold our souls
For a new electronic device?
Isn't there a better use of our free time
Than entertaining ourselves and passing time?
Aren't we responsible for those
Who starve so that we can afford more toys?
When we have most of the world's wealth
How can we say we cannot afford
To provide for those who have nothing?

12.3 Hard Work Ahead

Marcus Aurelius influenced

12.3.1 So Much Lost

To grow up in a world
Governed by commerce
Where technology
Is thought to bring
Happiness and tranquility
Where civilization at its very end
To be taught
That greed is good
And that all charity

Is just a scam
In a world removed
From the natural
An empire of plastic
And metals
A society run by
Electricity and oil
Where progress is seen
As economic growth
In a world where
The food gets there
Just in time
And there is just
Enough room
To turn around
Where violence
Is not even questioned
And we have no problem
With lecturing others
On how to live
When we can't even
Grow our own food
Or understand how
Our tools are made
There is a little left
To lose when we all
Are so specialized
That only one person
Understands how to
Create the product
That our company sells
That if the machines
Ran out of energy
That we would be
At the mercy of
Nature's elements

12.3.2 Get Going

It is good to know
Where your food comes from

And how to repair your clothes
It is good to struggle
To work the soil
It is ok to work on projects
Where you depend only on yourself
You may not be self-sufficient
But to be able to build your
Own tools and fix them as well
Is worth your time to study
To spend your youth
Learning ethics and manners
Can lead to a better life
Understanding your history
Can help you make better decisions
Enhancing your creativity
Can someday save your life
To learn no more than just
What you have to do to
Earn a living is short-sighted
When your civilization is in decline
You need to make the time
To understand why
When the natural world is
Almost all consumed by people
It is high time to find a way
To build it back up
When your are running out of
Resources to run your economy
You better find another way
To get people working again
It is not enough to barely scrape by
You must plan for times of less
When you have extra money
It is time to start saving
And when you have free time
You must continue your education
We cannot all just throw up our hands
And plead ignorance of our situation
We must get moving again
When you are afraid of losing your livelihood
Retraining is the best option

Just because we are living in hard times
Does not give us the excuse to give up
We must retool and relearn
How to survive with less
Let's not waste time
On drinking and partying
Let's not continue
To let time pass by
Without learning more
We must shed pounds
And restore our savings
We need to get out of debt
And find the means
To keep our jobs
There is not much time
To think of solutions
And creative ways
To keep spending
We don't need new solutions
And time wasted in debate
We need to look to the past
Technology is not going to save us
When we cannot afford to
Keep our machines running
This is not the time to tune out
And give up on our system
We need change without
Empty slogans and false promises
We need to restore our
Ability to grow our own food
We need to stop wasting
Our time on playing games
And get to work
There is not time to cast blame
We are all at fault
We need to start repairing roads
And investing in education
We need to learn to do without
Big businesses and big government
We all need to be working
And not trying to live off

The sweat of others
It is not enough to be a piece
Of the machinery
Is is not enough to just
Perform your job correctly
We need to expand our skills
And learn how to work with others
We cannot give in to despair
There is too much work to be done
We cannot distract ourselves
With vacations and unnecessary travel
We need to stay at work
Past our shifts
We need to study after work
We need to expand our repertoire
Food does not grow itself
Without human effort
And tools to not miraculously appear
Without hard work and know-how
Can't we understand that it is a problem
When we depend on other countries
To grow our food and build our machines?
Is it that hard to live life
As people have for thousands of years?
What is so hard about
Living without modern plumbing?
We can get to work without cars
And go on vacation in state
We need to buck up
And not be troubled when the electricity
Goes down in our city
It is not the end of the world
If we lose the ability to produce computers
There is more to life than iPods and Wiis
If we don't know how to make it
We cannot depend on it
We need to accept the possibility
That we will not continue to grow our economy
There are natural limits to how many people
Can live on the Earth at any on time
Dying is not the worst things that can happen

We need to accept that we may not live
As long as our parents or grandparents
We need to understand that we can communi-
cate
Without electricity and without cars
It is not useful to worry about
How we will be taken care of
When modern medicine is a thing of the past
We must accept a lower standard of living
We should be thankful
If most of us don't die off
If we only go back a century in technology
We should consider ourselves lucky
If we still have dependable electricity
Ten years from now
We will not be that bad off

12.3.3 A Vision of the Future

What would it be like
To be one of 100 million farmers
To grow our own food
To really enjoy live music
When it came through town
And to not need exercise
Beyond our regular work
To make our own soap
And to have our tools
Made by the local blacksmith
Water will power our mills
And the wind will carry our ships
There will be no reason
To travel even 50 miles
There will be no corporations
And news will travel slower
There will be less war
Because we cannot afford it
The legal system will rely
On vigilante justice
We will feel safer
With everybody owning a gun

And we will not freak out
When we see a bear
Or run from a cougar
Our dogs will offer the best
Kind of security system available
Everybody will know you
By your first name
Our currency will be gold
And no one will have thought
That banks were a good idea
We will be old at 50
And our children might not know
Our history before the Great Change
But that will be
Because we didn't want to repeat
The same mistakes
And not because we didn't
Want to educate them
We will sleep from dusk until dawn
And there will be no night clubs
Everyone will know how
To grow food and knit their clothes
A good investment will not be stock
But a cow or a sheep
The children will work
Alongside their parents
3 generations will live in one house
Everybody will have at least 5 acres of land
We will have our vacations in winter time
Honeymoons will take place a the coast
And no one will be a millionaire
Science as we know it today
Will be unheard of
And we will have no need for pesticides
Plastics will be heirlooms
And religion will make a comeback
People will have all their friends
In the same town
And we will get news from traders
Books will be treasured
And reading will be the main source

Of information
We will make our own paper
And with our own ink
We will author books
With our homemade pens

Chapter 13

3rd Opinion Poetry

by Ben Huot

13.1 Karma

influenced by the Pali Canon

13.1.1 Not by Merit

I wish to ascend to Heaven
After my death
I do my best to
Meditate on Your truth
Night and day
To be filled with Your
Loving-kindness and compassion
I know that I am responsible
For my actions
But I also know that
I am not bound by my actions
For the next life
I have achieved liberation
Not by being pure in mind or deed
But by the actions and power
Of the one true God
In this sensuous world
We are driven by desire
And we seek to advance
Beyond the limits of our
Own minds and our bodies
There is only one path
That leads to the extinction of desire
It is a decision made with humility
We take the cross of Christ
And walk with our Creator
Through this lifetime
And we receive the gift
Of eternal awareness of Him
For innumerable eons and into eternity
I do not give to others
Seeking merit and liberation
I give out of gratitude for what
The Creator of all worlds

Has done to liberate me
From this sensuous world
And protected my from falling
Into one of the hellish worlds

13.1.2 Merit of my Savior

He lived the life of the ascetic
A wanderer without home or caste
He was at the mercy of His followers
The lay persons provided his sustenance
But He had had come from the highest
Realm of spiritual existence
Like a Bodhisattva, He gave up his glory
And His ascended state
That He might achieve by His
Humility and compassion
The purity of His bright karma
And His world conquering power
He descended into the lowest hell
And defeated the power of death
And the system of karma
What our race cannot achieve by deeds
There were no alms worthy
And none of us have a pure heart
So He gave as a free gift
If we would only humble ourselves
Before Him and follow Him in this life
We stand before Him
In spiritual sack cloth
And our hearts are torn
Out of our gratitude
Of our Leader and Spiritual Master
He is the Dhamma
And the path to liberation
We meditate on His deeds and merit
We follow Him to the ends of this world
And forever beyond
In the peace of His grace

13.1.3 Law of Karma Doesn't Exist

The Pali Canon says
That we can know that
The law of karma is true
By the evidence in this life
And in this world
But I see those who do wrong
Never receive the
Quality of their karma
Return suffering to them
How can I believe that
Goods deeds are rewarded
And that bad deeds bring death
When the world is not governed by
Those who are moral
And fate many times never
Returns to the rich in force
Of calamity and destruction
Evil people are rewarded
For the wrongs they have done
And the honest people
Are at the mercy of the powerful
This world is not one
Governed by a just law
Karma is just not true
Justice will never come
If we humble ourselves before God
Because we are all just as guilty
As the greatest offender
The consequences of
One bad deed is enough
To result in us spending
Eternity in the lowest realms
Our ticket to the heavenly realms
Is a free gift of God
And that is the only road
To our liberation from desire

13.1.4 3 Kinds of Merit

There is a time
To release all thoughts
To concentrate and
Clear your mind
There is good reason
For you to strengthen
The power of your will
There is utility
In controlling your desires
To expand your mental faculties
And calm your emotions
To gain rulership
Over your lusts and rebellion
There is always a use
For setting your mind
On the law and merit
You can grow in kindness
And compassion
As you realize that
When someone else get hurt
You are hurt too
That focusing only on
Your own ego
Brings pain and suffering
That the key to breaking free
Is to see the unity of existence
But this is not the only
Kind of moral action
To live according to the Dhamma
You must also control your speech
With each word you say
You can release a steady stream
Of bitterness or good will
That will follow its course
Through your circle of existence
Taming the tongue
Is harder than controlling the mind
There are so many evil deeds
That can result from one

Misspoken word or hand gesture
The way in which we communicate
Is a reflection of our mind
And it lives out in our interactions
With all sentient beings
What the body does
Is the final result of the thought
Of misdeed or merit
The body acts out
What the mind has been dwelling on
The body can break the chain
Of moral or evil thought
That originated in the mind
Or it can live out the fantasies
Of the mental faculties
It is only a strong will
That can bind the body
To that of meritorious activity

13.1.5 Intentional Community

Unity is tough
When you disagree over doctrine
It is hard to follow a teacher
When they are a bad example
But compromises must be made
For the sake of the cause
For those in a close knit community
To live in harmony
Each must make sacrifices
Of their desires
The students must show
The teacher respect
And must complete their courses
The students must follow the teacher
In their actions and views
The students must care for the welfare
Of others students and their teacher
They must focus on what is good
And what is wholesome
And carry it out in word and deed

Each member of the community
Is esteemed by what they have done
And not by where they have come from
Or who they know or what they have

13.1.6 Outcome of Desire

The world has much to offer
Those who are lesser in understanding
It appears to offer fulfillment
Of our desires and great joy
But we must realize that
This understanding is shallow
The deeper truth is that our desires
Keep us attached to this world
And this world will ultimately bring
Unending pain and sorrow
As much as we find our careers
Families, or celebrations bring pleasure
We continue to labor in the heat and the cold
Fight off bugs and risk death
And if we gain nothing for our troubles
We are overwhelmed by sadness
And believe we are a failure
And if we do gain wealth
We constantly worry about our stocks
And our company's financial reports
Or if it is lost due to the carelessness
Of your children and grandchildren
It is too great a burden for us to bear
And we sink into great despair
Arguments and wars are fought
Over wealth and position
It turns families against each other
And people die and lose their minds
Or are seriously injured in the struggle
People steal from widows
And rob the government blind
A beautiful women in her early twenties
Eventually becomes weak
Covered in wrinkles and age spots

And loses her hair and teeth
She must wear diapers
And cannot walk unaided
She takes dozens of medications a day
And she cannot remember anyone
Then she is taken away
In a stretcher and she is buried
She decays in the ground into dust
All that is left are bones
We are ever searching for that which
Is deeper than just having fun
And building memories and experiences
Ultimately, the world never brings
Lasting peace and the escape from this cycle
Is in the next life

13.2 The Case for Morals

influenced by Friedrich Nietzsche's *Ecce Homo*

13.2.1 Independence

I feel strongest
When I am in the outdoors
High in the mountains
In the midst of winter
The clear, cold air
Penetrates to the bone
With the chills
It inspires me
To be myself
It is only in the extremes
That we find ourselves
To be independent
And victorious
When I am sick
And in pain
I find it exhilarating
My health is good to the core
So sickness only brings out

The best of my writing
I pattern my life
After no one
The only things I value
Are strength and beauty
I am a neo-pagan
The ecstasy and the artistic
Sensibilities of the ancient Greeks
Are my greatest influence
I challenge those who
Are followers of Christ
For their weakness and mob mentality
I believe Christianity
Has been used to keep the people
In the pocket of their leaders
I believe that being Christian
Is about conformity to abstract ideals
That people blindly follow
Christian's are easily manipulated
And are patriotic despite their treatment
They are taught to be followers
And to value weakness
If someone is truly independent
They believe in nothing
To be strong is to have your own views
And all beliefs are just idols
That separate you from your true self
Individuality is the highest good
And being independent in spirit
Is the only way to live
I am happiest when I am alone
I do not think highly of my country
Or other intellectuals
I am a citizen of the world
I submit to no man and to no god

13.2.2 What is Christian?

Is it Christianity that you hate?
What exactly was wrong about Christ?
Was He weak to let others hurt Him?

Was it not god-like to descend
To the human realm?
Does it not require greater
Independence and conviction to
Stand up for the weak
And to be gentle in spirit?
Is it good to have strength
Without control and temperance?
What is it about the Bible
That requires you to conform
To what society values?
Has God not said
That we are not to be of the world?
God never said to blindly follow leaders
Or give up our own freedom
For the sake of patriotism
To get Christianity you need to
Accept the idea that to be truly independent
You need to reign in your desires
That you are your greatest enemy
That most people will follow
What the opinion leaders say
Until they are truly reformed in spirit
That it takes great courage to stand alone
And to stand for what is right
That it is rare for people to have that
Strength of character
Without the direct intervention
Of Jesus Christ
It is not that we are not independent
Enough to resist social pressure
But that we don't have the judgement
To know when to take a stand
And when to submit

13.2.3 Direction

It is good to be strong
It is good to resist
But it is also good
To have meaning

And to have a purpose
In our individual lives
You can deny that
Anyone else has inspired you
Or say you don't believe
In anything
But is this not the easy way out?
To choose what is right
Is not an easy task
And it requires great wisdom
And great strength of will
To know that you are the source
Of your greatest weakness
And that you require outside help
To be truly independent
Of those that disgust you
Is it really being independent
To just choose the opposite
Of what others appear to represent
Or does it take more patience
And more independent thinking
To understand what is right
And to follow that
Regardless of whether
That makes you more or less
Your own leader?
It is the ability to control
Your rebellious attitude
For what is good and right
That makes you truly
Strong in spirit

13.2.4 What Kind of Morality

There are two kind of morality
There is the popular kind
That is corrupted by the powerful
To get people to follow
And there is true morality
That stands up for what is right
Regardless of its popularity

Because it is good for the soul
And it inspires people to make
Well informed decisions
And understand all the results
That come from various approaches
The Bible is not just a set of rules
For God to control people
If it was, wouldn't the law be the first
Book of the Bible?
If God didn't want people to have
Different opinions about morality
Why is the Bible so open to
Various interpretations?
Doesn't it make sense that if God
Didn't want us to be independent thinkers
That he would have simplified His message
It is true that there are a few things
That are clear in the Bible
Namely what is sin, the way to salvation
And how Jesus relates to God
But even amongst these
There are many different views
That can be arrived at by the same evidence
Like the order of creation
Or what the tribulation will be like
And it is filled with paradox
That defies simple logical conclusions
Like the ability of God to be
Creator of and beyond His creation
And at the same time enter into it
As a mere Human
To have human limitations
And yet be one with the all-powerful God
Some people see these as inconsistencies
As examples of the Bible
Being inspired by people and not God
But I see them as challenging us
To be thinking followers of God
If God wanted us to have an easy answer
As to how to live our lives
Then why does the Sermon on the Mount

Give a very different picture of sin
Than the law does?
And yet Jesus says that the law is still valid
How can we have a tooth for a tooth
And yet turn the other cheek?
How can we reconcile the validity
Of both the conquest of Canaan
And the pacifism of Christ?
How can we see God as benevolent
When he uses evil empires like Babylon
To accomplish his will?
If those kind of paradoxes
Don't challenge you to think beyond
The ten commandments and
Loving your neighbor as yourself
Then you aren't paying attention
And your knowledge of the Bible
Is not adequate

13.3 Uncommon Things

influenced by the bhakti songs in southern India

13.3.1 Temple

A long stream of people enter the hall
And before them they see
Colored glass windows
That depict scenes of Bible stories
Giant wooden crosses
And silver trays of bread squares
A leader in long flowing robes
And a chorus in bright colors
Many rows of long benches
With song books along side
A procession following the Bible
God, do not measure me
By the little I have to give
Or for my small contributions
Of good works

Do not give me what I deserve
Nor withhold your grace
I do not seek to serve you
As a means of freedom
But out of gratitude
For what you have freely given
I cannot fathom the many ways
The misdeeds I have done
Have hurt others
But I trust that your grace
Is sufficient to overcome my failings
It is with deep love for
Your work in my life
And with deep rooted longing
To gain deeper insights
About You and my role
In Your plans
That I stay in this temple
Of Yours - my body

13.3.2 The Bus

Before me the houses pass by
And the people fade away
I am just beginning to get in motion
And my trip is just starting
The seats are soft
But there is just enough room
To squeeze my legs in
The heater is on
And the windows are shut tight
The vehicle stops every block
After people pull the cord
The passengers are mostly silent
But there is usually one
Who is making loud, annoying sounds
People are talking on their cell phones
About when their court dates are
I am just looking ahead
But some old woman think
That I am looking at her

And so tries to get eye contact
But I want to be left alone
I look out the window
To see what people are doing
It is in the simple daily decisions
We make that help or hurt others
We show God glory
Or ourselves by what we buy
For our food
By the means we travel
By the movies we watch
By the books we read
Even in the daily routines
Much is happening that
We may never hear about
God is calling people to Himself
Battle are waging in peoples' minds
About whether to do the right thing
People are suffering from unseen afflictions
People are trying to forget their situations
God is bringing about change in people's lives
He is working on their hearts
Even when they are not aware
People are dreaming of a different future
They are finding ways to make their lives bet-
ter

13.3.3 News

The news is on again
They are still talking about the election
Even when they break for commercials
Everyone is talking about candidates and is-
sues
Each one says the other is lying
Each one says the other will destroy us
Both are running their elections
With bribes from big corporations
And their voting records are almost identical
They both say they want change
But their changes are very subtle

And not very different from each other
They both value the same things
They just have slightly different approaches
Both see money as the problem and solution
How can I stand up for what is right
When I caste my vote
When neither candidate tells the truth
Or is willing to stand up for what is right
What is the future going to be like
When we are running out of our
Main energy source very fast
And have noting remotely ready
To replace it
We continue to increase our debts
Both as individuals and as a nation
Because we cannot control ourselves
And save for bad times
Why does everyone pull out their stocks
When times are bad
And when they are good buy stocks?
Why does our country try to save money
When our economy is doing bad
And spend when we are doing good?
The problem is that our entire country
Is based on the concept of unlimited growth
But we have finite resources
God grant our leaders the insight
To realize the truth of our situation
The courage to make the necessary changes
And the ability you make them happen

Chapter 14

Book of Genesis: Part 2

by Ben Huot

14.1 Chapter 26

Genesis 26:1: **A**nd there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. Genesis 26:2: And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Genesis 26:3: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; Genesis 26:4: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Genesis 26:5: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Genesis 26:6:

And Isaac dwelt in Gerar: Genesis 26:7: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. Genesis 26:8: And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. Genesis 26:9: And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. Genesis 26:10: And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. Genesis 26:11: And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Genesis 26:12:

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. Genesis 26:13: And the man waxed great, and went forward, and grew until he became very great: Genesis 26:14: For he had possession of flocks, and possession of herds,

and great store of servants: and the Philistines envied him. Genesis 26:15: For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. Genesis 26:16: And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. Genesis 26:17:

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. Genesis 26:18: And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. Genesis 26:19: And Isaac's servants digged in the valley, and found there a well of springing water. Genesis 26:20: And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. Genesis 26:21: And they digged another well, and strove for that also: and he called the name of it Sitnah. Genesis 26:22: And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land. Genesis 26:23: And he went up from thence to Beersheba. Genesis 26:24: And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Genesis 26:25: And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. Genesis 26:26:

Then Abimelech went to him from Gerar, and Ahuz-zath one of his friends, and Phichol the chief captain of his army. Genesis 26:27: And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? Genesis 26:28: And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; Genesis 26:29: That thou wilt do us no hurt, as we have not touched

thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. Genesis 26:30: And he made them a feast, and they did eat and drink. Genesis 26:31: And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. Genesis 26:32: And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. Genesis 26:33: And he called it Shebah: therefore the name of the city is Beersheba unto this day. Genesis 26:34:

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Genesis 26:35: Which were a grief of mind unto Isaac and to Rebekah.

14.2 Chapter 27

Genesis 27:1: And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. Genesis 27:2: And he said, Behold now, I am old, I know not the day of my death: Genesis 27:3: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; Genesis 27:4: And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. Genesis 27:5: And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. Genesis 27:6:

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Genesis 27:7: Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Genesis 27:8: Now therefore, my son, obey my voice according to that which I command thee. Genesis 27:9: Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them

savoury meat for thy father, such as he loveth: Genesis 27:10: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. Genesis 27:11: And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: Genesis 27:12: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. Genesis 27:13: And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. Genesis 27:14: And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. Genesis 27:15: And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: Genesis 27:16: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: Genesis 27:17: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. Genesis 27:18:

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? Genesis 27:19: And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. Genesis 27:20: And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. Genesis 27:21: And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. Genesis 27:22: And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. Genesis 27:23: And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. Genesis 27:24: And he said, Art thou my very son Esau? And he said, I am. Genesis 27:25: And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. Genesis 27:26: And his father Isaac said unto him,

Come near now, and kiss me, my son. Genesis 27:27: And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: Genesis 27:28: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Genesis 27:29: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. Genesis 27:30:

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. Genesis 27:31: And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. Genesis 27:32: And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. Genesis 27:33: And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. Genesis 27:34: And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. Genesis 27:35: And he said, Thy brother came with subtilty, and hath taken away thy blessing. Genesis 27:36: And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? Genesis 27:37: And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? Genesis 27:38: And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. Genesis 27:39: And Isaac his father answered and said unto him, Behold,

thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; Genesis 27:40: And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. Genesis 27:41:

And Esau hated Jacob because of the blessing where-with his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. Genesis 27:42: And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Genesis 27:43: Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; Genesis 27:44: And tarry with him a few days, until thy brother's fury turn away; Genesis 27:45: Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? Genesis 27:46: And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

14.3 Chapter 28

Genesis 28:1: And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Genesis 28:2: Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. Genesis 28:3: And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; Genesis 28:4: And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. Genesis 28:5: And Isaac sent away Jacob: and he

went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Genesis 28:6:

When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; Genesis 28:7: And that Jacob obeyed his father and his mother, and was gone to Padanaram; Genesis 28:8: And Esau seeing that the daughters of Canaan pleased not Isaac his father; Genesis 28:9: Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. Genesis 28:10:

And Jacob went out from Beersheba, and went toward Haran. Genesis 28:11: And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. Genesis 28:12: And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. Genesis 28:13: And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; Genesis 28:14: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. Genesis 28:15: And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. Genesis 28:16:

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. Genesis 28:17: And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. Genesis 28:18: And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the

top of it. Genesis 28:19: And he called the name of that place Bethel: but the name of that city was called Luz at the first. Genesis 28:20: And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, Genesis 28:21: So that I come again to my father's house in peace; then shall the Lord be my God: Genesis 28:22: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

14.4 Chapter 29

Genesis 29:1: Then Jacob went on his journey, and came into the land of the people of the east. Genesis 29:2: And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. Genesis 29:3: And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. Genesis 29:4: And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. Genesis 29:5: And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. Genesis 29:6: And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. Genesis 29:7: And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. Genesis 29:8: And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. Genesis 29:9:

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. Genesis 29:10: And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of La-

ban his mother's brother. Genesis 29:11: And Jacob kissed Rachel, and lifted up his voice, and wept. Genesis 29:12: And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. Genesis 29:13: And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. Genesis 29:14: And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. Genesis 29:15:

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? Genesis 29:16: And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Genesis 29:17: Leah was tender eyed; but Rachel was beautiful and well favoured. Genesis 29:18: And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. Genesis 29:19: And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. Genesis 29:20: And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. Genesis 29:21:

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. Genesis 29:22: And Laban gathered together all the men of the place, and made a feast. Genesis 29:23: And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. Genesis 29:24: And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. Genesis 29:25: And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? Genesis 29:26: And Laban said, It must not be so done in our country, to give the younger before the firstborn. Genesis 29:27: Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. Genesis 29:28: And Jacob did so, and fulfilled her week: and he gave him

Rachel his daughter to wife also. Genesis 29:29: And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. Genesis 29:30: And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. Genesis 29:31:

And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren. Genesis 29:32: And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. Genesis 29:33: And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. Genesis 29:34: And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. Genesis 29:35: And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing.

14.5 Chapter 30

Genesis 30:1: And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. Genesis 30:2: And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? Genesis 30:3: And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. Genesis 30:4: And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. Genesis 30:5: And Bilhah conceived, and bare Jacob a son. Genesis 30:6: And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. Genesis 30:7: And Bilhah Rachel's maid conceived again, and bare Jacob a second son. Genesis 30:8: And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. Gen-

esis 30:9: When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. Genesis 30:10: And Zilpah Leah's maid bare Jacob a son. Genesis 30:11: And Leah said, A troop cometh: and she called his name Gad. Genesis 30:12: And Zilpah Leah's maid bare Jacob a second son. Genesis 30:13: And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher. Genesis 30:14:

And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. Genesis 30:15: And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. Genesis 30:16: And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. Genesis 30:17: And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. Genesis 30:18: And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. Genesis 30:19: And Leah conceived again, and bare Jacob the sixth son. Genesis 30:20: And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. Genesis 30:21: And afterwards she bare a daughter, and called her name Dinah. Genesis 30:22:

And God remembered Rachel, and God hearkened to her, and opened her womb. Genesis 30:23: And she conceived, and bare a son; and said, God hath taken away my reproach: Genesis 30:24: And she called his name Joseph; and said, The Lord shall add to me another son. Genesis 30:25:

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Genesis 30:26: Give me my wives and my children, for whom I have served

thee, and let me go: for thou knowest my service which I have done thee. Genesis 30:27: And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. Genesis 30:28: And he said, Appoint me thy wages, and I will give it. Genesis 30:29: And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. Genesis 30:30: For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? Genesis 30:31: And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: Genesis 30:32: I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. Genesis 30:33: So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. Genesis 30:34: And Laban said, Behold, I would it might be according to thy word. Genesis 30:35: And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. Genesis 30:36: And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. Genesis 30:37:

And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. Genesis 30:38: And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. Genesis 30:39: And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. Genesis 30:40: And Jacob did separate

the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. Genesis 30:41: And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. Genesis 30:42: But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. Genesis 30:43: And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

14.6 Chapter 31

Genesis 31:1: And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. Genesis 31:2: And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. Genesis 31:3: And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. Genesis 31:4: And Jacob sent and called Rachel and Leah to the field unto his flock, Genesis 31:5: And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. Genesis 31:6: And ye know that with all my power I have served your father. Genesis 31:7: And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. Genesis 31:8: If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Genesis 31:9: Thus God hath taken away the cattle of your father, and given them to me. Genesis 31:10: And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. Genesis 31:11: And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. Genesis 31:12: And he said, Lift up now thine

eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. Genesis 31:13: I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. Genesis 31:14: And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Genesis 31:15: Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. Genesis 31:16: For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. Genesis 31:17:

Then Jacob rose up, and set his sons and his wives upon camels; Genesis 31:18: And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. Genesis 31:19: And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. Genesis 31:20: And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. Genesis 31:21: So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. Genesis 31:22: And it was told Laban on the third day that Jacob was fled. Genesis 31:23: And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. Genesis 31:24: And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Genesis 31:25:

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. Genesis 31:26: And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Genesis 31:27: Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? Gen-

esis 31:28: And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. Genesis 31:29: It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. Genesis 31:30: And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? Genesis 31:31: And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. Genesis 31:32: With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. Genesis 31:33: And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Genesis 31:34: Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. Genesis 31:35: And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. Genesis 31:36:

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Genesis 31:37: Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. Genesis 31:38: This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. Genesis 31:39: That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Genesis 31:40: Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Genesis 31:41: Thus have I been twenty years in thy house; I served thee fourteen years

for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Genesis 31:42: Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. Genesis 31:43:

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Genesis 31:44: Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. Genesis 31:45: And Jacob took a stone, and set it up for a pillar. Genesis 31:46: And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. Genesis 31:47: And Laban called it Jegarsahadutha: but Jacob called it Galeed. Genesis 31:48: And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; Genesis 31:49: And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. Genesis 31:50: If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. Genesis 31:51: And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; Genesis 31:52: This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. Genesis 31:53: The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Genesis 31:54: Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. Genesis 31:55: And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

14.7 Chapter 32

Genesis 32:1: And Jacob went on his way, and the angels of God met him. Genesis 32:2: And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. Genesis 32:3:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. Genesis 32:4: And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: Genesis 32:5: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. Genesis 32:6:

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Genesis 32:7: Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; Genesis 32:8: And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. Genesis 32:9:

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: Genesis 32:10: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Genesis 32:11: Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. Genesis 32:12: And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. Genesis 32:13:

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Genesis 32:14: Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Genesis 32:15: Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. Genesis 32:16: And

he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. Genesis 32:17: And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Genesis 32:18: Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. Genesis 32:19: And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. Genesis 32:20: And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. Genesis 32:21: So went the present over before him: and himself lodged that night in the company. Genesis 32:22: And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. Genesis 32:23: And he took them, and sent them over the brook, and sent over that he had. Genesis 32:24:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Genesis 32:25: And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. Genesis 32:26: And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. Genesis 32:27: And he said unto him, What is thy name? And he said, Jacob. Genesis 32:28: And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Genesis 32:29: And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. Genesis 32:30: And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Genesis 32:31: And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Genesis 32:32: Therefore the children of Israel eat

not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

14.8 Chapter 33

Genesis 33:1: And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. Genesis 33:2: And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. Genesis 33:3: And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. Genesis 33:4: And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. Genesis 33:5:

And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Genesis 33:6: Then the handmaidens came near, they and their children, and they bowed themselves. Genesis 33:7: And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. Genesis 33:8: And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. Genesis 33:9: And Esau said, I have enough, my brother; keep that thou hast unto thyself. Genesis 33:10: And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Genesis 33:11: Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. Genesis 33:12: And he said, Let us take our journey, and let us go, and I will go before thee. Genesis 33:13: And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me:

and if men should overdrive them one day, all the flock will die. Genesis 33:14: Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. Genesis 33:15: And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. Genesis 33:16:

So Esau returned that day on his way unto Seir. Genesis 33:17: And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. Genesis 33:18:

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. Genesis 33:19: And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. Genesis 33:20: And he erected there an altar, and called it EleloheIsrael.

14.9 Chapter 34

Genesis 34:1: And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. Genesis 34:2: And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. Genesis 34:3: And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. Genesis 34:4: And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. Genesis 34:5: And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. Genesis 34:6:

And Hamor the father of Shechem went out unto Jacob to commune with him. Genesis 34:7: And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daugh-

ter; which thing ought not to be done. Genesis 34:8: And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. Genesis 34:9: And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. Genesis 34:10: And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. Genesis 34:11: And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Genesis 34:12: Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. Genesis 34:13: And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: Genesis 34:14: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: Genesis 34:15: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; Genesis 34:16: Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. Genesis 34:17: But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. Genesis 34:18:

And their words pleased Hamor, and Shechem Hamor's son. Genesis 34:19: And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. Genesis 34:20:

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, Genesis 34:21: These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Genesis 34:22: Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Genesis 34:23: Shall not their cattle and their substance and every beast of theirs be ours? only let us

consent unto them, and they will dwell with us. Genesis 34:24: And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. Genesis 34:25:

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. Genesis 34:26: And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. Genesis 34:27: The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. Genesis 34:28: They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, Genesis 34:29: And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. Genesis 34:30: And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. Genesis 34:31: And they said, Should he deal with our sister as with an harlot?

14.10 Chapter 35

Genesis 35:1: And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Genesis 35:2: Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: Genesis 35:3: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. Genesis 35:4: And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and

Jacob hid them under the oak which was by Shechem. Genesis 35:5: And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. Genesis 35:6:

So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. Genesis 35:7: And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. Genesis 35:8: But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. Genesis 35:9:

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. Genesis 35:10: And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. Genesis 35:11: And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; Genesis 35:12: And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. Genesis 35:13: And God went up from him in the place where he talked with him. Genesis 35:14: And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. Genesis 35:15: And Jacob called the name of the place where God spake with him, Bethel. Genesis 35:16:

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. Genesis 35:17: And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. Genesis 35:18: And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. Genesis 35:19: And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. Genesis 35:20: And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. Genesis 35:21:

And Israel journeyed, and spread his tent beyond the tower of Edar. Genesis 35:22: And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: Genesis 35:23: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: Genesis 35:24: The sons of Rachel; Joseph, and Benjamin: Genesis 35:25: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: Genesis 35:26: And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram. Genesis 35:27:

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. Genesis 35:28: And the days of Isaac were an hundred and fourscore years. Genesis 35:29: And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

14.11 Chapter 36

Genesis 36:1: Now these are the generations of Esau, who is Edom. Genesis 36:2: Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; Genesis 36:3: And Bashemath Ishmael's daughter, sister of Nebajoth. Genesis 36:4: And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; Genesis 36:5: And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. Genesis 36:6: And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. Genesis 36:7: For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Genesis 36:8: Thus dwelt Esau in mount Seir: Esau

is Edom. Genesis 36:9:

And these are the generations of Esau the father of the Edomites in mount Seir: Genesis 36:10: These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. Genesis 36:11: And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. Genesis 36:12: And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. Genesis 36:13: And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. Genesis 36:14:

And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. Genesis 36:15:

These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Genesis 36:16: Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. Genesis 36:17:

And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. Genesis 36:18:

And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. Genesis 36:19: These are the sons of Esau, who is Edom, and these are their dukes. Genesis 36:20:

These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, Genesis 36:21: And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. Genesis 36:22: And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. Genesis 36:23: And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. Genesis 36:24: And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules

in the wilderness, as he fed the asses of Zibeeon his father. Genesis 36:25: And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. Genesis 36:26: And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. Genesis 36:27: The children of Ezer are these; Bilhan, and Zaavan, and Akan. Genesis 36:28: The children of Dishan are these; Uz, and Aran. Genesis 36:29: These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeeon, duke Anah, Genesis 36:30: Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. Genesis 36:31:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. Genesis 36:32: And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. Genesis 36:33: And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. Genesis 36:34: And Jobab died, and Husham of the land of Temani reigned in his stead. Genesis 36:35: And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. Genesis 36:36: And Hadad died, and Samlah of Masrekah reigned in his stead. Genesis 36:37: And Samlah died, and Saul of Rehoboth by the river reigned in his stead. Genesis 36:38: And Saul died, and Baalhanan the son of Achbor reigned in his stead. Genesis 36:39: And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. Genesis 36:40: And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, Genesis 36:41: Duke Aholibamah, duke Elah, duke Pinon, Genesis 36:42: Duke Kenaz, duke Teman, duke Mibzar, Genesis 36:43: Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

14.12 Chapter 37

Genesis 37:1: And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. Genesis 37:2: These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Genesis 37:3: Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. Genesis 37:4: And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Genesis 37:5:

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. Genesis 37:6: And he said unto them, Hear, I pray you, this dream which I have dreamed: Genesis 37:7: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. Genesis 37:8: And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. Genesis 37:9:

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. Genesis 37:10: And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? Genesis 37:11: And his brethren envied him; but his father observed the saying. Genesis 37:12:

And his brethren went to feed their father's flock in Shechem. Genesis 37:13: And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. Genesis 37:14: And he said to him, Go, I pray thee,

see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. Genesis 37:15:

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? Genesis 37:16: And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. Genesis 37:17: And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. Genesis 37:18: And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. Genesis 37:19: And they said one to another, Behold, this dreamer cometh. Genesis 37:20: Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. Genesis 37:21: And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. Genesis 37:22: And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. Genesis 37:23:

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; Genesis 37:24: And they took him, and cast him into a pit: and the pit was empty, there was no water in it. Genesis 37:25: And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. Genesis 37:26: And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Genesis 37:27: Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Genesis 37:28: Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought

Joseph into Egypt. Genesis 37:29:

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. Genesis 37:30: And he returned unto his brethren, and said, The child is not; and I, whither shall I go? Genesis 37:31:

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; Genesis 37:32: And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. Genesis 37:33: And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. Genesis 37:34: And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. Genesis 37:35: And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. Genesis 37:36: And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

14.13 Chapter 38

Genesis 38:1: And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. Genesis 38:2: And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. Genesis 38:3: And she conceived, and bare a son; and he called his name Er. Genesis 38:4: And she conceived again, and bare a son; and she called his name Onan. Genesis 38:5: And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. Genesis 38:6: And Judah took a wife for Er his firstborn, whose name was Tamar. Genesis 38:7: And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. Genesis 38:8: And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. Genesis 38:9: And Onan knew that the seed should not be his; and

it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. Genesis 38:10: And the thing which he did displeased the Lord: wherefore he slew him also. Genesis 38:11: Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. Genesis 38:12:

And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. Genesis 38:13: And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. Genesis 38:14: And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. Genesis 38:15: When Judah saw her, he thought her to be an harlot; because she had covered her face. Genesis 38:16: And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? Genesis 38:17: And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? Genesis 38:18: And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. Genesis 38:19: And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. Genesis 38:20: And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Genesis 38:21: Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. Genesis 38:22: And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. Genesis 38:23: And Ju-

dah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. Genesis 38:24:

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. Genesis 38:25: When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. Genesis 38:26: And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. Genesis 38:27:

And it came to pass in the time of her travail, that, behold, twins were in her womb. Genesis 38:28: And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. Genesis 38:29: And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. Genesis 38:30: And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

14.14 Chapter 39

Genesis 39:1: And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. Genesis 39:2: And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. Genesis 39:3: And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. Genesis 39:4: And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

Genesis 39:5: And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. Genesis 39:6: And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. Genesis 39:7:

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. Genesis 39:8: But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; Genesis 39:9: There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? Genesis 39:10: And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. Genesis 39:11: And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. Genesis 39:12: And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. Genesis 39:13:

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, Genesis 39:14: That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: Genesis 39:15: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. Genesis 39:16: And she laid up his garment by her, until his lord came home. Genesis 39:17: And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: Genesis 39:18: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. Genesis 39:19:

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. Genesis 39:20: And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. Genesis 39:21:

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. Genesis 39:22: And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. Genesis 39:23: The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

14.15 Chapter 40

Genesis 40:1: And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. Genesis 40:2: And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. Genesis 40:3: And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. Genesis 40:4: And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. Genesis 40:5:

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. Genesis 40:6: And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. Genesis 40:7: And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? Genesis 40:8: And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations

belong to God? tell me them, I pray you. Genesis 40:9: And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; Genesis 40:10: And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: Genesis 40:11: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. Genesis 40:12: And Joseph said unto him, This is the interpretation of it: The three branches are three days: Genesis 40:13: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. Genesis 40:14: But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: Genesis 40:15: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. Genesis 40:16: When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: Genesis 40:17: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. Genesis 40:18: And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Genesis 40:19: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. Genesis 40:20:

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. Genesis 40:21: And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: Genesis 40:22: But he hanged the chief baker: as Joseph had interpreted to them. Genesis 40:23: Yet did not the chief butler remember Joseph, but forgot him.

14.16 Chapter 41

Genesis 41:1: And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. Genesis 41:2: And, behold, there came up out of the river seven well favoured kine and fattleshed; and they fed in a meadow. Genesis 41:3: And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. Genesis 41:4: And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. Genesis 41:5: And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. Genesis 41:6: And, behold, seven thin ears and blasted with the east wind sprung up after them. Genesis 41:7: And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. Genesis 41:8: And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Genesis 41:9:

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Genesis 41:10: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: Genesis 41:11: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. Genesis 41:12: And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. Genesis 41:13: And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Genesis 41:14:

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. Genesis 41:15: And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret

it: and I have heard say of thee, that thou canst understand a dream to interpret it. Genesis 41:16: And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. Genesis 41:17:

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: Genesis 41:18: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: Genesis 41:19: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: Genesis 41:20: And the lean and the ill favoured kine did eat up the first seven fat kine: Genesis 41:21: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. Genesis 41:22: And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: Genesis 41:23: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: Genesis 41:24: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. Genesis 41:25:

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. Genesis 41:26: The seven good kine are seven years; and the seven good ears are seven years: the dream is one. Genesis 41:27: And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Genesis 41:28: This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Genesis 41:29: Behold, there come seven years of great plenty throughout all the land of Egypt: Genesis 41:30: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; Genesis 41:31: And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. Genesis 41:32: And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Genesis 41:33:

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Genesis 41:34: Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. Genesis 41:35: And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. Genesis 41:36: And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. Genesis 41:37:

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. Genesis 41:38: And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? Genesis 41:39: And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Genesis 41:40: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. Genesis 41:41: And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. Genesis 41:42: And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; Genesis 41:43: And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. Genesis 41:44: And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. Genesis 41:45: And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. Genesis 41:46:

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. Genesis 41:47: And in the seven plenteous years the earth brought forth by handfuls. Genesis 41:48: And he gathered up all the food of the seven years, which

were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. Genesis 41:49: And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. Genesis 41:50: And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. Genesis 41:51: And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. Genesis 41:52: And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. Genesis 41:53:

And the seven years of plenteousness, that was in the land of Egypt, were ended. Genesis 41:54: And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. Genesis 41:55: And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. Genesis 41:56: And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. Genesis 41:57: And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

14.17 Chapter 42

Genesis 42:1: Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? Genesis 42:2: And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. Genesis 42:3:

And Joseph's ten brethren went down to buy corn in Egypt. Genesis 42:4: But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. Genesis 42:5: And the sons

of Israel came to buy corn among those that came: for the famine was in the land of Canaan. Genesis 42:6: And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. Genesis 42:7:

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. Genesis 42:8: And Joseph knew his brethren, but they knew not him. Genesis 42:9: And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. Genesis 42:10: And they said unto him, Nay, my lord, but to buy food are thy servants come. Genesis 42:11: We are all one man's sons; we are true men, thy servants are no spies. Genesis 42:12: And he said unto them, Nay, but to see the nakedness of the land ye are come. Genesis 42:13: And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. Genesis 42:14: And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Genesis 42:15: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Genesis 42:16: Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. Genesis 42:17: And he put them all together into ward three days. Genesis 42:18: And Joseph said unto them the third day, This do, and live; for I fear God: Genesis 42:19: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: Genesis 42:20: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. Genesis 42:21:

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; there-

fore is this distress come upon us. Genesis 42:22: And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. Genesis 42:23: And they knew not that Joseph understood them; for he spake unto them by an interpreter. Genesis 42:24: And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Genesis 42:25:

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. Genesis 42:26: And they laded their asses with the corn, and departed thence. Genesis 42:27: And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. Genesis 42:28: And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? Genesis 42:29:

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, Genesis 42:30: The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. Genesis 42:31: And we said unto him, We are true men; we are no spies: Genesis 42:32: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. Genesis 42:33: And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: Genesis 42:34: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. Genesis 42:35:

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. Genesis 42:36: And Jacob their

father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Genesis 42:37: And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. Genesis 42:38: And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

14.18 Chapter 43

Genesis 43:1: And the famine was sore in the land. Genesis 43:2: And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. Genesis 43:3: And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. Genesis 43:4: If thou wilt send our brother with us, we will go down and buy thee food: Genesis 43:5: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. Genesis 43:6: And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? Genesis 43:7: And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? Genesis 43:8: And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. Genesis 43:9: I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: Genesis 43:10: For except we had lingered, surely now we had returned this second time. Genesis 43:11:

And their father Israel said unto them, If it must be

so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: Genesis 43:12: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: Genesis 43:13: Take also your brother, and arise, go again unto the man: Genesis 43:14: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. Genesis 43:15:

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. Genesis 43:16: And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. Genesis 43:17: And the man did as Joseph bade; and the man brought the men into Joseph's house. Genesis 43:18: And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. Genesis 43:19: And they came near to the steward of Joseph's house, and they communed with him at the door of the house, Genesis 43:20: And said, O sir, we came indeed down at the first time to buy food: Genesis 43:21: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. Genesis 43:22: And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. Genesis 43:23: And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. Genesis 43:24: And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. Genesis 43:25: And they made ready the present

against Joseph came at noon: for they heard that they should eat bread there. Genesis 43:26:

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. Genesis 43:27: And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? Genesis 43:28: And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. Genesis 43:29: And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. Genesis 43:30: And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. Genesis 43:31: And he washed his face, and went out, and refrained himself, and said, Set on bread. Genesis 43:32: And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. Genesis 43:33: And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. Genesis 43:34: And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

14.19 Chapter 44

Genesis 44:1: And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. Genesis 44:2: And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. Genesis 44:3: As soon as the morning was light, the men were sent away, they and their asses. Genesis 44:4: And when

they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Genesis 44:5: Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. Genesis 44:6:

And he overtook them, and he spake unto them these same words. Genesis 44:7: And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Genesis 44:8: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? Genesis 44:9: With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. Genesis 44:10: And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Genesis 44:11: Then they speedily took down every man his sack to the ground, and opened every man his sack. Genesis 44:12: And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Genesis 44:13: Then they rent their clothes, and laded every man his ass, and returned to the city. Genesis 44:14:

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. Genesis 44:15: And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? Genesis 44:16: And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. Genesis 44:17: And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Genesis 44:18:

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. Genesis 44:19: My

lord asked his servants, saying, Have ye a father, or a brother? Genesis 44:20: And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. Genesis 44:21: And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. Genesis 44:22: And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. Genesis 44:23: And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. Genesis 44:24: And it came to pass when we came up unto thy servant my father, we told him the words of my lord. Genesis 44:25: And our father said, Go again, and buy us a little food. Genesis 44:26: And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. Genesis 44:27: And thy servant my father said unto us, Ye know that my wife bare me two sons: Genesis 44:28: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: Genesis 44:29: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Genesis 44:30: Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; Genesis 44:31: It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. Genesis 44:32: For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Genesis 44:33: Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. Genesis 44:34: For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

14.20 Chapter 45

Genesis 45:1: Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. Genesis 45:2: And he wept aloud: and the Egyptians and the house of Pharaoh heard. Genesis 45:3: And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. Genesis 45:4: And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Genesis 45:5: Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Genesis 45:6: For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. Genesis 45:7: And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Genesis 45:8: So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Genesis 45:9: Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: Genesis 45:10: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: Genesis 45:11: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. Genesis 45:12: And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. Genesis 45:13: And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. Genesis 45:14: And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Genesis 45:15: Moreover he kissed all his brethren,

and wept upon them: and after that his brethren talked with him. Genesis 45:16:

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. Genesis 45:17: And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; Genesis 45:18: And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Genesis 45:19: Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Genesis 45:20: Also regard not your stuff; for the good of all the land of Egypt is yours. Genesis 45:21: And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. Genesis 45:22: To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. Genesis 45:23: And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. Genesis 45:24: So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. Genesis 45:25:

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, Genesis 45:26: And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. Genesis 45:27: And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: Genesis 45:28: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

14.21 Chapter 46

Genesis 46:1: And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. Genesis 46:2: And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. Genesis 46:3: And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: Genesis 46:4: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. Genesis 46:5:

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. Genesis 46:6: And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: Genesis 46:7: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. Genesis 46:8:

And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. Genesis 46:9: And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. Genesis 46:10:

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. Genesis 46:11:

And the sons of Levi; Gershon, Kohath, and Merari. Genesis 46:12:

And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. Genesis 46:13:

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. Genesis 46:14:

And the sons of Zebulun; Sered, and Elon, and Jahleel. Genesis 46:15: These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and

three. Genesis 46:16:

And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. Genesis 46:17:

And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. Genesis 46:18: These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. Genesis 46:19: The sons of Rachel Jacob's wife; Joseph, and Benjamin. Genesis 46:20:

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. Genesis 46:21:

And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. Genesis 46:22: These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. Genesis 46:23:

And the sons of Dan; Hushim. Genesis 46:24:

And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. Genesis 46:25: These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. Genesis 46:26: All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; Genesis 46:27: And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. Genesis 46:28:

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. Genesis 46:29: And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. Genesis 46:30: And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. Genesis 46:31: And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; Genesis 46:32: And the

men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. Genesis 46:33: And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? Genesis 46:34: That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

14.22 Chapter 47

Genesis 47:1: Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. Genesis 47:2: And he took some of his brethren, even five men, and presented them unto Pharaoh. Genesis 47:3: And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. Genesis 47:4: They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. Genesis 47:5: And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: Genesis 47:6: The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. Genesis 47:7: And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. Genesis 47:8: And Pharaoh said unto Jacob, How old art thou? Genesis 47:9: And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. Genesis 47:10: And Jacob

blessed Pharaoh, and went out from before Pharaoh. Genesis 47:11:

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. Genesis 47:12: And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. Genesis 47:13:

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. Genesis 47:14: And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. Genesis 47:15: And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. Genesis 47:16: And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. Genesis 47:17: And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. Genesis 47:18: When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Genesis 47:19: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. Genesis 47:20: And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. Genesis 47:21: And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Genesis 47:22: Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did

eat their portion which Pharaoh gave them: wherefore they sold not their lands. Genesis 47:23: Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. Genesis 47:24: And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. Genesis 47:25: And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. Genesis 47:26: And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's. Genesis 47:27:

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. Genesis 47:28: And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. Genesis 47:29: And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: Genesis 47:30: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. Genesis 47:31: And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

14.23 Chapter 48

Genesis 48:1: And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. Genesis 48:2: And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. Genesis 48:3: And Jacob said unto Joseph, God Almighty appeared unto me at Luz in

the land of Canaan, and blessed me, Genesis 48:4: And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. Genesis 48:5:

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. Genesis 48:6: And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. Genesis 48:7: And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. Genesis 48:8:

And Israel beheld Joseph's sons, and said, Who are these? Genesis 48:9: And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Genesis 48:10: Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. Genesis 48:11: And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. Genesis 48:12: And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. Genesis 48:13: And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. Genesis 48:14: And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. Genesis 48:15:

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, Genesis 48:16: The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into

a multitude in the midst of the earth. Genesis 48:17: And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. Genesis 48:18: And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. Genesis 48:19: And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. Genesis 48:20: And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. Genesis 48:21: And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Genesis 48:22: Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

14.24 Chapter 49

Genesis 49:1: And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Genesis 49:2: Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Genesis 49:3:

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Genesis 49:4: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Genesis 49:5:

Simeon and Levi are brethren; instruments of cruelty are in their habitations. Genesis 49:6: O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Genesis 49:7: Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and

scatter them in Israel. Genesis 49:8:

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Genesis 49:9: Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? Genesis 49:10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Genesis 49:11: Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: Genesis 49:12: His eyes shall be red with wine, and his teeth white with milk. Genesis 49:13:

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Genesis 49:14:

Issachar is a strong ass couching down between two burdens: Genesis 49:15: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Genesis 49:16:

Dan shall judge his people, as one of the tribes of Israel. Genesis 49:17: Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. Genesis 49:18: I have waited for thy salvation, O Lord. Genesis 49:19:

Gad, a troop shall overcome him: but he shall overcome at the last. Genesis 49:20:

Out of Asher his bread shall be fat, and he shall yield royal dainties. Genesis 49:21:

Naphtali is a hind let loose: he giveth goodly words. Genesis 49:22:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: Genesis 49:23: The archers have sorely grieved him, and shot at him, and hated him: Genesis 49:24: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Genesis 49:25: Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings

of the deep that lieth under, blessings of the breasts, and of the womb: Genesis 49:26: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Genesis 49:27:

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. Genesis 49:28:

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. Genesis 49:29: And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, Genesis 49:30: In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. Genesis 49:31: There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. Genesis 49:32: The purchase of the field and of the cave that is therein was from the children of Heth. Genesis 49:33: And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

14.25 Chapter 50

Genesis 50:1: And Joseph fell upon his father's face, and wept upon him, and kissed him. Genesis 50:2: And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. Genesis 50:3: And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. Genesis 50:4: And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, Genesis 50:5: My father made me swear,

saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. Genesis 50:6: And Pharaoh said, Go up, and bury thy father, according as he made thee swear. Genesis 50:7:

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, Genesis 50:8: And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. Genesis 50:9: And there went up with him both chariots and horsemen: and it was a very great company. Genesis 50:10: And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. Genesis 50:11: And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. Genesis 50:12: And his sons did unto him according as he commanded them: Genesis 50:13: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. Genesis 50:14:

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. Genesis 50:15:

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. Genesis 50:16: And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, Genesis 50:17: So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

Genesis 50:18: And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. Genesis 50:19: And Joseph said unto them, Fear not: for am I in the place of God? Genesis 50:20: But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Genesis 50:21: Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. Genesis 50:22:

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. Genesis 50:23: And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. Genesis 50:24: And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. Genesis 50:25: And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. Genesis 50:26: So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Part IV

Encouraging Words

by Ben Huot

Chapter 15

First Things

by Ben Huot

15.1 Cover Graphic



15.2 Introduction

This book contains background information about myself; information about developing values; the purpose of philosophy; and quotes from: the letters from my family, public domain hymns, existentialist quotes from the Apostle Paul's letters, and the entire text of Ephesians.

I hope this book encourages you like living its contents have me for many years.

Chapter 16

Background

by Ben Huot

16.1 Discover the Website

16.1.1 Why So Serious?

Childhood Experiences

I am a very unusual and a very complex person. I also had an unusual childhood and have had untypical experiences as a young adult. School was really boring to me, but I enjoyed learning on my own through reading, especially: historical novels, news magazines, and encyclopedias. I was also very silly and had a slap stick style of humor. I grew up in the 90s when the economy was going good, America was thought of as the good guy, we had relative peace in the world, and it looked like people in power were going to take the environmental problems seriously and fix them before they got real bad.

The Military Experience

But all this changed, when I joined the military. In the time that I got off the plane, to when I met my first Drill Sergeant, I lost all my appreciation for the lighter side of life. When I signed up for the military, I didn't realize the life and death decision I made, until I went into the Gas Chamber at Basic Training. This is the time that the psychiatrist that first diagnosed me believed I had my first psychotic episode. A few months later, I got an allergy induced (not contagious) pink eye, which I suffered with constantly, until I was on my first antipsychotic in the hospital for a week (I realize that my allergic reaction was increased dramatically, due to the stress of being mentally ill, without medication).

College Experiences

I went to college, when I got out of the military, for 2 years and I picked up another year, after I tested out of a year of college, at the end of my time in the military. I was only in the military for 13 months, but I completed all my

training and made it to my permanent duty station, before I left the military. I started taking business classes, because I thought it was the best way to get a good job, but hated it. I was in constant pain due to my pink eye. I changed my major later on to Journalism, shortly before I ended up in the mental ward of a local private hospital.

Experience with Mental Illness

After I was diagnosed with Schizophrenia, I had trouble reading or writing, but finally started again and then, at the end of that summer, I entered into a group home, with 8 other mentally ill men. I didn't have much money: less than \$300 a month, at first. Then the following summer I got my permanent pension, from the VA (100% disability) and I got my first apartment. I got my disability a few months before September 11 and, if that had not happened, I would likely be an infantry soldier in Iraq now.

Experience Recovering

We tried various in home care workers, to help me with cleaning my house and making sure I took my medicine, but got so frustrated working with them that I entered a retirement home, for two years. After being picked on for all that time by senile people, I left for my own apartment again, next to an apartment complex for the mentally ill, who had their medications managed for them, and I contracted their services for about 6 months. Now I live totally independently.

The World Today

The situation in the world today is a very serious one. We don't just have an economic recession. We are at the very limits of what our planet can provide in terms of oil, soil, and drinkable water. At the very least our economy has permanently contracted. We cannot leave Iraq or Afghanistan any time soon, even if all of Congress and the White house were in agreement. Whenever oil gets too expensive, our entire economy will collapse very quickly

and we will have to learn to live without electricity and modern plumbing. We are also going to have some great problems with most major cities having to deal with sea level rises, we will be getting El Nino every year on the west coast of the Americas, and New York city and Boston and everything down to Florida will be getting hurricanes bigger than Katrina, every year. Europe could go into another ice age and India is going to have a major water shortage.

Being intelligent does not make life easy and knowing the answers to problems does not help, because the people in power don't listen to us.

16.1.2 Main Ideas

Why Study the Old World?

- Have you attended public school but didn't like it precisely because you wanted to learn and you were bored out of your mind?
- Were you more interested in clubs and extra curricular activities because your school work was so repetitive and dull?
- Did you get so disillusioned by the public school system that you decided to put off college and join the military or start out in a trade?
- Do you enjoy reading and learning about other cultures and are tired of studying the American Revolution and the American Civil War?
- Are you tired of reading white American and English literature?
- Do you enjoy learning about other cultures?
- Do you see the supernatural as important in everyday life and realize that Science is not the solution to our fundamental problems?

- Have you had trouble classifying yourself into a particular social group and are more interested in helping a few friends and close family than becoming famous?
- Do you really want the world to be transformed and realize that God is the answer?

If you have had similar experiences and feelings, I invite you to Discover the Spiritual Old World with me.

Main Objective

Broader World View

When I present different ideas of mine, I am not doing so to persuade you, but to stimulate your thinking and help you find a broader view of the world. I think that the world is becoming too analytical and is relying too much on facts and on Science as their only sources for truth.

Holistic Worldview

It is not that there is no place for linear thinking, but that there is also value in holistic, artistic, and creative approaches to problems as well. I am not trying to get rid of Science, but rather show people that the spiritual world is just as important and that emotions are as useful as facts in decision making.

Think For Yourself

I could have argued some of my main philosophical ideas more directly to the point that they would be much more persuasive, but I am more interested in getting you to think for yourself rather than just getting my ideas adopted. I want people to come up with their own ideas and take responsibility for their outcomes rather than just regurgitating what they were told.

What God Wants

I believe this idea of coming up with your own ideas is an integral part of the Bible. God wants us to freely choose to follow Him and to choose to follow him with our intellect and emotions as well as our spirit. He wants us to really believe in what He values and take risks in applying these truths we need to accept whether we understand them or not in the best way we know how.

Christ and Christianity

We need to see beyond a set of doctrines and realize that Christ is more than what a systematic theology can explain and accept Him as a role model and as an individual. We need to pursue a life as it was lived by Christ in its entirety and to do so we must use our intellect and emotions to apply His personality and values to our very different situations.

How I Can Both be a Free Thinker and a Christian

Christianity is about Free Choice

Many people associate free thought with Atheism and Science. But the most real part of the world is the spiritual world and the thing that defines humanity is our free choice. Although Science is not rejected by specific Biblical Scriptures, a worldview that sees things only from a material perspective misses out on so much.

Christianity is Multicultural

Many colonial powers tried to use Christianity, to control people in the third world and in their own countries. But, if you read the Bible and talk to most people in the world who call themselves Christians, you will realize that they come mostly from the third world and are very often very anti-western. Christianity is the world's most popular and culturally diverse belief system and it did not get to the point it is today, by advocating the domination of people.

Christianity is Misunderstood in the West

The reason why Christianity has been used to support the establishment is because it is a poor person's religion, but all the negative ideas people have tried to make the Bible say are not in there. People in the West need to read the other books of the Bible that you don't here often in Western churches, like the Prophets and they need to re-read the Letters of Paul in a totally different context, to really understand what the Bible is all about.

The Church is not the Problem

The Church dominated Western Civilization, in Medieval Times, but the basis for Democracy and Capitalism has nothing to do with the Bible. The basis for modern ideas of toleration are often thought of as a result of the Enlightenment. But, if you read John Locke's Letter Concerning Toleration, you will realize that the basis for not pressuring someone into believing in something comes from Biblical concepts.

Why Christianity is the Best Religion

Christianity is the best belief system, because it effectively deals with our spiritual selves, in a way that no other belief system does. The Bible explains the way to freedom and dignity, for all those suffering. Christ is a loving God, who saves us from destroying ourselves and we are now seeing the destruction of Revelations taking place before us. We are beginning to realize that our Apocalypse is self induced and the environmental disasters, that we will be experiencing, are all the direct result of sin and greed. Our problems are not a matter of us not being smart enough or things that can be avoided through technological advancement.

Solving our Problems

Our true enemy is not the devil, but our own selfishness. God wants us to be creative and happy in life, but He knows, as He has lived as one of us, that we need Him in our lives, to find fulfillment and joy. We need to embrace the spiritual side of life and live as God intended us

to, or else we will destroy ourselves, not just economically, but morally and emotionally. But God wants us to make this choice of our own free will. And God has different paths for all of us, but they start with a simple prayer.

My Style

What is Unique About Me

What makes me unique is not the topics I write about, but the situation I am in, as well as my passion and commitment to pursuing truth. I have lots of time, unusual experiences and a unique perspective, and I don't have to earn a living, so have pursued education in a number of areas. Since I enjoy helping others, I decided to give back, by writing about what I have learned. I even give away my creations for free. I can promise you that I will not write about something, unless I thoroughly understand it and can give a unique perspective on the topic. I also do not profit from anything I write about.

Clear and Concise

The simplest explanation of why my books are so short is that I believe that people don't have much time, so I don't want to waste it with unnecessary repetition. I find it hard to read long books and believe that most books can be shortened to a twenty page essay. I also find repetition very frustrating, as I get it the first time. I was inspired, by seeing how brief some of the most famous Chinese writings were, like the Tao Te Ching. My books are a compilation of many shorter essays and poetry.

Why Non-Fiction

I write mainly non-fiction as I that is what I read. I read non-fiction, because reading is very difficult for me, since I have Schizophrenia and if I make the effort to read, I want to learn something. Reading is not enjoyable in and of itself for me, but I do enjoy learning. I have also liked reading mostly non-fiction as a kid, as well.

My Interest in Philosophy

Many people study philosophy to learn how to debate and are interested in the technical subtleties of the discipline. Philosophy affects me very personally and in very practical ways. My interest in philosophy is about learning to make better use of my life. To me, one of the most important parts of philosophy is ethics. The reason I have been interested in philosophy so long and why Asian philosophy interests me so much is the passion mystics and philosophers have for their beliefs. If you read Hafiz, Kabir, Rousseau, or Nietzsche; you will understand what I mean about having passion for their beliefs.

I write about what I know and what I have read a lot about. I started reading philosophy in college, as I found out I was good at it and the Existential and Chinese Philosophies I studied in school explained much of why I thought the way I did. I actually had been a Christian Existentialist and Philosophical Taoist as a kid and just had not known the proper terminology. As early as middle school, I understood paradox and believed that people couldn't be objective.

When I was in college, it seemed like every class blamed White Christian Males as the source of all the problems in the world, but I realized that things started getting exponentially worse as atheism became more acceptable and mainstream. The world was not nearly as screwed up in medieval times when the church was in power, as it has in the twentieth century, where atheist ideas were the basis for policy. Most of the world that was supposedly persecuted by Christianity is now more Christian, than any other religion. Most people in the developing world understand that Christianity has nothing to do with Western Civilization.

Managing Complexity

There is something more to my style and how I design. My desire is to keep things as simple as possible. I constantly have people I know say that what I write or explain is too complicated and people who think they

are experts say that I am oversimplifying. My desire is to make my communication as clear as possible, while being faithful to the message.

I already think that most things in life tend to be too complicated for not a good enough reason. Simply said, I hate splitting hairs, using advanced words, and do not use subtlety much at all. I want to be very clear about what it is I believe and what it is I stand for and I don't want to waste people's time with unnecessary details.

I do at the same time strive to keep things complex enough to do them justice. I can simplify things down to certain point, but beyond that people need to realize that not everything is as simple as operating an iPhone. Not everything can be reduced to a Powerpoint presentation or bullet points.

16.1.3 Research Issues

Why Spend So Much Time and Effort?

I have been studying and writing about philosophy, religion, literature, history, and art (the humanities), for 11 years, for a number of reasons. First, I am a disabled veteran and get a full pension from the VA, and do not work for an income, so I have lots of time. Second, I want to make a difference and when I do something I fully commit to it. Third, I have chosen a very complex and broad field, so it has taken this long to get enough material for writing books. Fourth, I enjoy it and have complete control over it, while I do not have that kind of control in many areas of my life. Fifth, it helps me to deal with my mental illness by keeping busy.

To really be good at something and to make a difference in the world requires a tremendous effort and a big commitment. Things that are worth doing take a long time. You cannot expect to accomplish something important without a real struggle and a lot of patience.

Books are not written overnight and websites are very difficult to design and maintain. Many people want to put as little effort into something as possible, while I do the opposite. It really shows how much you know,

when you write about something. You cannot take the easiest route and get good results. We only live once, so we need to get the most we can out of it.

The Scope of My Research

The books which I have read and recommend, which are the basis of my understanding of philosophy and religion, were chosen very carefully. I have deliberately chosen not to read certain books, for various reasons. I only chose books that were well written and clear and concise. I have focused my reading mostly on Asian classics and most the books I have found to be helpful in improving myself.

I have specifically avoided many typical Greek, Roman, and white American and English writings, because they are so over read and recommended and represent a very narrow view of the world and most of what I want to change. I usually only read one book by each author, unless I feel it is very important. I also have avoided books that were very expensive and/or very difficult to find. I don't read many female authors as I usually cannot understand them. And most importantly, I have avoided reading certain book or areas of philosophy because the Bible forbids them.

The following list includes my exact reasons that I have quoted from my Book of Lists, which lists the books I recommend, as well as survival equipment and various other things as well.

- If you see a book that you think should be on the list but is not, likely I have already read it and didn't include it because it was too hard for others to read or it was poorly written including being too repetitive or not being clear and concise.
- I have also particularly focused on Asian and classical texts, and have especially tried to limit the Greek, Roman, white American and English writing to as few works as possible, because I think those areas are over read and I have little interest in them after having to read so many of them in high school.

- Most of the works I have included I agree with or at least partly agree with and believe can be useful for personal growth except for most the books or the topics contained in “History - Establishment” categories which I believe are only worthwhile for understanding history.
- I also have usually only included one book by each author and not necessarily the most famous, but rather the most useful one.
- Another consideration is the cost and availability of the works. For works that are difficult to find or expensive to buy, I have generally stayed away from.
- I generally avoid female writers as most of them I cannot understand.
- This is also a great list for Christians who want to study world religions and philosophies without studying the occult.

Why Reading is Good Research

Misconceptions about Expertise

Many people learn most of what they know from conversations. Many people also think that if someone is a different religion or that they are from a different part of the world that they are an expert on the subject. Many people think I am an expert on Schizophrenia because I have the disease. This is all nonsense.

Most Knowledge is in Books

The bulk of knowledge is contained in books (and most of that is only in print). I remember the first time I heard about the Library of Congress being available online. I was really impressed that they had scanned in all the books, until I found out that they just digitized the directory system. I remember in the early 90s people thought that all information was going to be available in digital form, but Amazon.com understood that books were

going to be around for a long time and made a business with it, entirely with people who already had access to the Internet.

Books Work Better

There is a reason colleges still use text books and have people write papers. It is hard to get the same amount of information put into video or multimedia presentations. I first tried to explain philosophy in multimedia, but it did not work well.

Writing Preserves Information Better

The written word helps preserve things as they were originally designed. Have you ever spread a rumor around and found out after going through several people that it evolved into a life of its own. People even when they are witnessing the same situation like a car accident give totally different explanations of what happened.

Culture is in the Written Word

The only way to reliably transfer information into the future is through the written word. And that is one of the sad things about this generation becoming functionally illiterate and having little interest in reading anything is that the basis for our culture is in writing. How could you turn the philosophy of the Enlightenment into a movie or explain the Bible in a multimedia presentation?

Frustrations with Web-Based Content

Problems Networking

At one time, I had hoped to expand upon my work and get other people motivated to create their own, from their point of view, but I have found there is no interest. I see great things on web pages sometimes, but it is all copyrighted and I can never get anyone to return my email. Most people put everything in the junk folder, unless they already know the person and are so afraid of

scams that it is very difficult to network with other web site owners.

Barriers to Sharing

The problem with anything good you find on the web is that you cannot use it or copy it, but that the same time the person who created it takes it off the web very soon, so we lose all record of it. Also, people seem very resistant to putting thing in PDF files, which make it much easier to archive information. Then most people, if they can write well or produce great art, cannot produce a site that is not visually offensive, or know so little about it that it is inaccessible to even the most advanced users.

Why I Do It Myself

Since no one else is willing or able to create free content and keep it available consistently, I think long and hard before I link to someone doing something similar to what I do. And most people are motivated solely by money, so I would have to pay, to get anyone to contribute anything, but I don't have the money. I hear people all the time recommending I use professional Adobe software, but I cannot afford to, as no one will pay me for what I do.

Why I Didn't Read in the Original Languages

Another branch of the humanities that I have not gone into is languages and linguistics. There are several reasons for this. One is that I cannot speak or listen very well and the other is that it would be impractical and for not much gain.

I have wanted to learn Chinese and Arabic, but I took French in school and never learned it very well, as I have trouble hearing different words that sound similar. I was also very bad in Speech Club in high school. I even have trouble speaking and understanding English.

I don't move my lips enough, because I have learned to not move my lips, while thinking out loud, as I don't want my thoughts to all be public, for people who can

read lips. This happened once in high school. I also speak very fast and have such a wide range of knowledge that it is hard for many people to keep up with me.

Another barrier for me learning another language is that, if I have to do something every day, it really stresses me out. To keep up languages skills, you have to practice daily. I also would have to find someone who knows the language to practice with and then I have to meet with them at regular times.

If I wanted to read even the most basic selection of Asian philosophy and religion in the original languages, I would have to learn at least 10 languages and many of those are not in modern usage. A tremendous number of the most important texts have modern English translations, so I did not have to limit my reading, by not knowing the original languages.

16.1.4 Distribution Issues

Reasons for Websites

I am giving my books, songs, and artwork away for free, because I am a disabled veteran and if I sold them, I would jeopardize my pension. Another reason is that I think too many things in life cost too much money. Where most people who want a free culture express these views by stealing music and movies, because they think they cost too much money, I have taken a proactive approach and have instead released my books, songs, and artwork for free.

The greatest things in life are free and the greatest works have no copyright. If I want my work to last, the best way to do it is to not sell my copyright and license it for free distribution. Like most good writers and revolutionary thinkers, I will likely be thought of as more important after I die. As it is, the only writers who make much off their books are people who are already famous.

The website also allows me to reach people all over the world with similar interests with relatively little cost. And as media is going more and more digital, it makes sense to make use of this relatively new media.

Why I Don't Sell my Books in Stores

If I wanted to have my books sold in store, I would have to sell all rights (the copyright) to each of my books and would likely only get \$5,000 for each. Then I would not be able to release them for free or sell them at cost or distribute them online or in any other way at all.

Second of all, I would jeopardize the long term survival of my books. When you sell your copyright, since copyrights extend for 75 years after the author's death or 95 years after the date of creation, unless my book sells well enough for that entire 75-95 years, then it will be discarded and totally lost to future generations during those years. No one else will be able to distribute or copy the book until that period is over, so there would be no way to "save" it.

To promote a book in just one store costs \$10,000. I tried giving my books to my local library, but they turned me down when they saw the word "Christian" on some of the books. Also, it is more likely for me to find several hundred people interested in my work worldwide than I would find in my home town.

Also, I think most people who would be interested in this kind of work already have Internet access. As my books are freely distributable provided you don't change anything in them, you can print them out and give them to other people you know who don't have Internet access.

16.1.5 Religious Issues

Philosophy and Religion

Philosophy is Going Beyond the Basics

So you already have a religion and you wonder why you need philosophy. Philosophy is to religion, as math is to science. You can be born again and have eternal life without learning much about philosophy, but if you are the kind of person that just does the basic to get by, than all means don't bother. You don't even have to be literate, to be born again. Many people get by without the most basic understanding of math or science.

Philosophy is not for Most People

Not everyone has time to learn about everything in depth. Philosophy is not for everyone. Society needs many more engineers, than it needs philosophers. But if you don't want to learn about philosophy, because you already have done the bare minimum for you religion, then you might at least want to re-examine your attitude, as it will not get you far in life. Doing the bare minimum will keep you at a boring, unfulfilling job, for the rest of your life.

What Kind of Person are You?

Philosophy is for those who want to get more out of life, for people who know life is short and they want to discover what is most important in life. They want to understand why things are the way they are and what they can do to change things. Philosophy is for people who cannot live life without examining themselves and their place in the universe. Philosophy is for people who cannot be satisfied, by a one sentence answer. Philosophy is for people who enjoy thinking and learning.

Popular Misconceptions about Philosophy and Religion

Just as with any other topic, in philosophy and religion the same word can have more than one meaning and most people have an inaccurate perception of the way things work. Just like in computers, the popular sound bites are based on people writing about something that they have not read enough about and many people who do know enough about it have agendas and are trying to push a certain viewpoint (which they have no problem compromising the facts in order to do so).

The bulk of my books are used to explain how different things like Christianity, Existentialism, Taoism, Mysticism, Paradox, Liberal, and other terms are used incorrectly or have alternate meanings (that are different from what people imagine them to have). These inaccurate conceptions are the result of faulty common knowledge and the oversimplification of writers.

One very widely held misconception about Eastern Philosophy from the Christian community is that it is somehow related to the New Age movement and so is incompatible with Christianity. The reality is that Christianity has already been synchronized with Greek Philosophy and Paganism, which has kept the Christian community divided, because of a lack of understanding of paradox (which is the basis for most Biblical theology). The New Age movement has taken things from every religion and has taken as much from Christianity as it has from Eastern Philosophy and what it is has taken from Eastern philosophy does not include the ethics or emphasis on discipline, which are the most important parts.

The Kind of Christianity I am Promoting

I do not wish to change the theology of Christianity: I take both sides of most divisions in the church in theology. I believe that Jesus was a man and eternally is God, that salvation is by faith alone and still by faith plus works, that Free Will and Predestination are both true, and that Jesus came at the end of the 1st century AD and will come in the future at the same “time”.

What I do wish to change is everything else. I do wish to change the philosophical, political, artistic, generational, regional, organizational, and perceived opposition aspects of the way Christianity is practiced in America. Philosophically, I wish to bring the church in America to a mystical and existential Christian approach to Scripture. Politically, I wish to bring a fiscally liberal approach to Scripture to the church in America. Artistically, I wish to bring a multi-cultural approach to Scripture to the church in America. Generationally, I wish to move the focus onto the generations succeeding the baby boomers, to the church in America. Regionally, I wish to bring a developing world center of gravity and approach to Scripture to the church in America. Organizationally, I wish to have the church in America organized by network, instead of top down and linear. Finally, I wish to move the focus on threats to the church from Atheism to Paganism.

Another Perspective on Orthodoxy

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

1

Some would say that I have an more open view of what is acceptable for Christians, but in reality I just have a different view of what is orthodox and Biblical and what is not. I am really hesitant to learn anything about spiritual warfare or the occult especially from non-Christian sources.

One of the reasons why I have studied about Asia so predominantly is because I am interested in other cultures but I didn't want to get involved in or learn too much about Animism which is an important part of many ancient African and Latin American cultures.

I also believe that the Church has been synchronistic in its use of Greek philosophy and religion in the development of Christian doctrines and the the study of Scripture. The warning against that comes from the first part of 1 Corinthians before the Apostle Paul starts to talk about sex and is quoted above.

The Bible is fundamentally Asian and makes more sense and is more accurately interpreted if thought of from a traditional Asian worldview. A good way to get this point of view is by reading classical texts in Asian philosophy, literature, and religion.

I also do my best to avoid learning about mythology other than the specifically Christian-based Tolkien view on English mythology.

Rich White Men

Some people have assumed when I refer to "rich white men" that I am talking about community leaders or small business men. This is totally not true. When I talk about "rich white men", I am referring to, at the most, a few thousand people who control most of what goes on in the world. I am referring to organizations like the Council on Foreign Relations or 33rd degree Freemasons and similar groups.

I believe that these kinds of secret societies are pushing for a one world government and are pushing the ide-

¹1 Corinthians 1:17-31

ology of the New Age movement and are supportive of an occult worldview. This sounds like a conspiracy theory, but there is little secret about these groups' objectives.

I believe that the Theosophy movement was one of the early organized efforts to bring about these objectives. I believe that this is also a white male dominated group who are principally English and American in nationality.

The methods of these groups consist mostly of starting big wars to shift the balance of power in the world and have infiltrated public education and the media to promote the occult and a one world dictatorship. I believe that all of the national leaders of most world powers and anyone else who has a chance at winning an election at that level are supportive of these objectives or realize that they do not have the power to work against this movement.

Either way, no one consequential in world politics is working against this effort and many are willing participants. I do not believe that we really have a democracy in America, but rather that people's souls are owned by the media and public education, so that there is no effective resistance to this effort politically, economically, or socially.

16.1.6 Artistic Approach

Overview

I do most my art with the computer and the themes I illustrate are typically based on my reading and writing which is primarily about the religion, philosophy, and literature of Asia. I am not talented at the technical skills of drawing and painting but I do have an eye for what looks good and that cannot be taught.

I have had basically no formal training in art and like doing so as a release and a way to relax, so I am not interested in learning new artistic skills, at least in the short term. I use my skills on the computer to craft my illustrations. I use a wide variety of different programs to get different effects. I generally use free programs and programs from small companies, often with restrictions,

so that I almost never pay over \$150 for any one graphics program.

The last part of the book is done with Scribus and Inkscape, 2 open source graphics programs. I vectorize the illustrations with Inkscape by: clicking on the PNG image I open up, then choosing “Path”, then “Trace Bitmap”, choosing the “Colors” option, and then clicking on “OK” to apply. I then move the vector image over and delete the bitmap version, move the vector image back to where it was, and then save as in the default SVG format. I use Scribus for the publishing program part. I import the SVG versions of the graphics, resize them to fit on the page, and then I create the PDF, with the following options: under General, choose “PDF 1.3” for “Compatibility”, check “Compress Text and Vector Graphics”, choose “Lossless – ZIP” for “Compression Method”, “Maximum” for “Compression Quality”; under Fonts, choose “Outline All”; and under Color, choose “Screen/Web”. This works well for publishing with Lulu.com.

For the screen versions, I use the PNG versions with iPhoto and export to web page for the web gallery version and with Keynote I use the plain black theme at 800 x600 resolution, export to Quicktime format for the interactive slideshow version, and then I compress it in Zip format to reduce the size.

World Beliefs Illustrations Book

My first illustrations book, *World Beliefs Illustrations*, is organized by belief systems and I used a wide variety of programs for each illustration that looks like it was done in a different style.

I used Expression before Microsoft bought it, the “lite” version of Painter, Toon Boom Studio Express with Photoshop Elements filters, Gimp, and drew some by hand which I later scanned in.

Ethics and Discovery Illustrations Book

For my latest illustrations book, *Ethics and Discovery*, each image is generally a composite of work done in mul-

tiple programs. Most of these illustrations has a photographic component.

The first part, *Justice and Common Sense*, was done with my photos plus using a plugin in Photoshop Elements. I used the Alien Skin nature textures plugin, I purchased separately, in Photoshop Elements to create the effects in the illustrations plus I used the shapes and layer styles features, that comes with Photoshop Elements, and this was all done on top of and with my my own personal photographs. The ideas the graphics were illustrating different are things that bother my a lot about modern society including injustice and just plain stupidity.

The second part, *Discover the Old World*, was done with a variety of different programs. The graphics come from web graphics used for my website. I also included some of the original images used to create the various composites.

I used Carrara Express for most the logos, the “Discover” word with the lighted candle, and for the landscapes which also utilized a number of models, I purchased at the DAZ3d online store plus what I was able to download free from them, and what came with Carrara Express. The logos are explained in the website themes section. The landscapes have some other features on them including Asian art form my previous book as well as a rendering of water, done with a Photoshop plugin called Flood.

The background for most the images is a spotlight on a golden-orange-yellow textured background. I created this each time it was used from scratch, with Photoshop Elements, by first creating a layer with just one color, applying the golden textured layer style, simplified the layer. Then I created another layer, by choosing black and a yellow orange for the foreground and background colors, and then applying the render clouds filter on a new layer. Then I changed the opacity on this new layer, so that you could see a glow over the golden texture, and then merged the 2 layers. I then applied the same render lights filter setting each time. This background was to symbolize the idea of “discover” with the concept of someone using a flashlight to explore a dark and undiscovered treasure

with a gold surface.

The maps were copyright free from 1812 or were given away for free online and a lot of the lettering was done with a Mac OS X only program called Art Text, which utilizes the built in Mac only graphics feature, that small developers can use to differentiate their programs and be able to sell for a very low price.

I use Toon Boom Studio Express for a lot of drawings, because the limitations of this cheaper version apply to the animation abilities and the draw features are very impressive, especially with the latest version, after they have added most my suggested features. A number of the original images, used for the different website type of content/multimedia sections, were created originally in Toon Boom Studio Express. I then I used the “auto paint” feature, with different settings for each drawing, in Painter (the full version) to give a more natural painted and organic look, to the simple 1 dimensional illustration. Then I brought the image into Photoshop Elements, cut out the white parts, and then applied various artistic filters to each image. I later added a cut out photograph, I took from living nativity, to each section to make it look more Asian.

16.1.7 Other Issues

Philosophical Issues

As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.

2

Blessed are all they that put their trust in him.

3

The ideas come together like this: I don't think that anything happens as an accident. I think there is a reason for everything and everything fits together to form

²2 Samuel 22:31

³Psalms 2:12

a meaning. We just aren't able to understand it because of our limitations. We assume that because we have free choice the universe can't be planned. We think that because of suffering and uncertainty that life is meaningless, because we can't accept that God places limits on himself too. I accept that there is meaning in life with faith, not by reason. God respects and values our freedom to the extent that he will allow us to spend forever in Hell if we want to reject His love and His plan for our lives by the simple step of praying a prayer of accepting that God is greater than us. God also allows much suffering to happen on earth because he values people and want them to carry out His plan for reducing the world's suffering. Unfortunately, few people follow God's lead and because of this we are primarily responsible for the world's suffering.

Family Values

The main problems that this site deals with are not things I learned from reading, but things I have felt from an early age. My family was influential in fostering my imagination, independence, and my concern for others. Naturally I was interested in philosophical problems of suffering, uncertainty, and free will. Recently, I have had to learn about limits very quickly to deal with a recent living situation. So it is natural that I devoted a website to sharing with the world some of the the things that are important to my family.

16.1.8 Branding

Website Themes

All my website addresses are named benjamin-newton with different extensions, including: benjamin-newton.com (Simply Ben), benjamin-newton.us (The End of the Beginning), benjamin-newton.net (Ben Academic Fast Track), and benjamin-newton.info (Ben Labs).

The Simply Ben (pink and orange benjamin-newton.com) website is named so because it is a simplification of my website which was reduced to about 1/10 its number of

files mainly due to assembling the texts together as complete books and narrowing down the number of photos on the website. It is more streamlined and clearer in organization. The logo is of a cross and the yin yang symbol as my philosophy is based on Christian Existentialism and Chinese Philosophies (Taoism, Neo-Confucianism, Zen Buddhism) and the wheel symbolizes influences from the major Indian belief systems (Bhakti Hinduism, Theravada Buddhism, Jainism, and Sikh faith) elements.

The End of the Beginning (blue and tan benjamin-newton.us) website is based on the idea of a new era of my works. It is has an African and New World theme. The logo is of a guy praying to God, either Muslim or Christian as those are the major rapidly growing world religions of the 21st Century.

The Ben Academic Fast Track (green and blue benjamin-newton.net) website is themed after the concept of a business school in Portland, Oregon for working students going back to college to further their education. It is the Fast Track to getting all my books together with maximum efficiency. The logo is of the front of a tall building.

The Ben Labs (black and orange benjamin-newton.info) website is the place for my new developments before I can find a place for them. The logo is a “play on words” as Taylor was my sister’s dog who was a black Labrador Retriever or “Lab” breed. If you see writings here, that later disappear, then they are likely in the books section. Follow the link “philosophy books” from any of the front pages, to get there.

Logo Explanation

I should explain what the logo is meant to be representing. The guy is a pen, which is me, which comes from my first poem in Philosophy Core, called Creative Process, where I refer to myself as doing Tai Chi, with my pen being my body. The idea is based on “the pen is mightier than the sword” so I created “the Bible is mightier than the pen”.

The Bible is shooting out flames because in Ephesians it talks about spiritual warfare and the Bible is the

only armament that is offensive. (It means offensive instead of defensive. These are common terms used in combat. The sword is the only spiritual weapon. All the other armaments expressed in Ephesians are protective and defensive in nature like a shield, a helmet, a breastplate, etc.)

The flames are meant as in James when it talks about being purified by fire or struggles with temptation in our lives. Isaiah also was purified by a live coal to his lips by a Seraphim. So the usage of fire is not evil or anything violent. Think of it as purifying.

I would ideally like it to show the sword turned inward to his chest, symbolizing like in many fantasy books that when they defeat the great evil force in the world, they are left with the greatest task, which is to defeat the evil within. The Bible is said to be a 2 sided sword, with the ability to cut between bone and marrow, and show the truth. Christ's tongue is said to be a 2 edged sword in Revelations, to defeat the Devil with. The reason I didn't show this is it looks like he is committing suicide.

The spiritual warfare is not against people, ideas, or even spirits. It is about fighting for the purity of our own minds. It is an internal thing. Like the Native American proverb "my greatest enemy is myself". This purity is in regard to our own sins and does not refer to purity in any other sense. But this is a process, not an outcome, as it is not possible for us to live without sin.

This warfare is only spiritual in the sense that it is not militant, social, economic, or political. This is for my own moral and ethical development and consists of practical qualities I try, with Christ's help, to cultivate like humility, compassion, kindness, and seriousness and do not correspond to anything supernatural.

16.2 Discover My Life Story

16.2.1 Childhood

I was born in 1978, and in Middle School, I saw the end of the Cold War and the fall of the Soviet Union and the

Warsaw Pact, starting with the breaking down of the Berlin Wall. I grew up in the 90's when the world was much simpler. We didn't have any major wars going on and the economy was growing. Computers were simple and most people didn't have access to the Internet.

I was involved in church and Scouting from an early age. I started out in Tiger Cubs in 1st Grade and finished by becoming an Eagle Scout, just before I graduated from high school. I spent the years between 8 and 18 at an Evangelical Quaker church.

Elementary School was boring, while Middle School I was unpopular and it was a living hell. One of the things that made Middle School so bad is that I had some huge warts on my hands, which I had to get removed by acid, liquid nitrogen, and then by minor surgery. I also had a newspaper delivery route near my house and had to get up at 4 am twice a week, for several years. I had to collect the money, by going house to house and it was like pulling teeth, to get people to pay a couple bucks a month, for the newspaper.

16.2.2 High School

High School was much more fun, as I spent most my after school hours in a variety of activities and clubs. My junior year, I was involved in 12 extra curricular activities. I also became popular ,after I spent a year on the Cheer-leading Team, as the Yell King and Spirit Man. I also ran Cross Country and Track the other 3 years and my senior year I took weightlifting and conditioning, to get ready for the military.

I spent 2 of my summer vacations, during high school, working at Boy Scout summer camps. One was in the middle of a national forest in the mountains, by a small lake and the other was on the coast, with direct beach access. One summer, I also went to Washington, D.C., because I won first place in my state in a national peace essay contest, sponsored by the US Institute of Peace. In DC, we did a simulation of the conflict in Somalia during the mid 90's and got to meet important government and organizations like our congressional representatives, the

State Department, the Red Cross, and more. We also saw the Smithsonian and toured the capitol.

During the school year, I participated in many clubs, including: Model United Nations, Speech, French Club. My junior year I also did Peer Counseling, Catering Club, and started my own Political Club. I missed so many days of school, due to my extra curricular activities, that I should have had to repeat most my years of high school. Most the activities I was involved with, I was bad at, including: Speech, sports, and Scouting. This influenced me to later focus on things I was good at, including the humanities and the arts.

16.2.3 Army

My junior year, I signed up for the Army, in the Delayed Entry Program. One reason I signed up was for the money for college, but I also believed that was what God wanted me to do, as preparation for something later. I left for the military a month after I graduated from High School. The military was very stressful, but very exciting. I knew I was doing something important, but I also was terrified of a number of the risks involved, especially of the threat of chemical weapons.

One of the things we had to do in Basic Training was go into a gas chamber for 5 minutes, with CS gas (which is a kind of tear gas) and then take off our masks, while we were inside. I felt like I was being burned alive. I figured if the training gas was so bad, then the real chemical weapons must be infinitely worse. Later, the psychiatrists that diagnosed my with Schizophrenia thought that the gas chamber was the time when I had my first psychological break with reality.

I was in the military from 2 July 1996 to 15 August 1997. I finished all my training, to work with computers and I was stationed in Hawaii from February to August 1997. I really enjoyed Hawaii. I was on the island of Oahu – the one with Honolulu and most the tourist sites on it. I got to see almost every thing there for tourists. I also took and passed several college classes and tests that counted for college credit. I ended up completing my

Freshman Year of college, during my stay in the military. What I enjoyed most about Hawaii was the people at the churches I went to.

I left the military with an Honorable Discharge under the regulations for discharges for combat stress. I was diagnosed with Schizoid personality disorder. I left in 5 weeks, after going to my commanding officer, and asking to get out. I was obviously out of my mind, at the time. Never do it this way. Even dishonorable discharges take longer than this.

When I was in the military, they had a number of different discharges, including: general, other than honorable, etc. In the military, you can get what is called an Article 15, for minor infractions, like being late to formation or having food in your locker. You get fined a couple hundred dollars and get several weeks of extra duty, after your work. Any NCO can give one of these out, for almost anything, no matter how minor. If I had one of these, since I was only in for a year, I could have gotten one of the other discharges, like general, which would have kept me from being able to get my disability pension later on. Luckily, I had none of these.

When I left Basic Training, I got chronic allergic conjunctivitis (also known as pink eye), which I had for several years more, until I got started on my first anti-psychotic, when I first got diagnosed with Schizophrenia. My eyes itched and burned all the time until then.

16.2.4 College

When I left the military, I started at a local Community College for a year, to complete my lower division required courses, for business management. I hated the business classes, but I believed that this was the way to a good job and so I did it anyway. I had to take accounting 5 times to pass it, although I did very well in economics. After continuing for a year at the local University in town, I finally decided to change majors, to Journalism, as I enjoyed and was good at writing and I believed it would get me a good job.

I tried taking a Chinese language and a History of

Philosophy series of courses, but stopped taking Chinese, because I couldn't learn the language fast enough and the philosophy courses, because I forgot to do the first paper which would have given me an F. I also had to drop an advanced Feminist Anthropology course, because I couldn't figure out what phrasing the teacher wanted me to use for my papers and I had to drop a required course in Statistics, because my ability to do basic math left me.

Along the way, I took a Chinese literature series of courses, for my breadth requirement, a class on Existentialism, and one on Ecofeminism, to make up for courses which I failed, plus an advanced class on Beauvoir and did well in all of them. This was when I realized I was good at philosophy. This is also when I started the website and started writing poetry about God and religion.

16.2.5 Schizophrenia

Then on 11 December 1999, I had a break down and had my first psychotic episode. My parents found me walking on the street and took me to the hospital emergency room. I was talking a mile a minute. The doctors thought I was on methamphetamine, until I took a urine test. Then they sent me to the psychiatry ward of another local hospital, where I went in voluntarily. I spent 10 days (until my dad's insurance stopped) and then left in my parents care.

I found out a month later that I had Paranoid Schizophrenia. I just watched TV, for the first several months, but then started reading, where I left off, in my Chinese Literature and Existentialism classes. I then wrote up my paranoid episode and started writing poetry again.

That fall, I left my parents home and stayed in a local mental health group home with 8 other mentally ill men. I stayed there until I got my veteran's pension. Then I moved out into my own apartment and had an in home care worker help me with cooking and cleaning. I later spent some time in a retirement home, after having trouble with the in home care and to make sure I remembered my medicine. I stayed there for 2 years and had to eat terrible food and deal with some very nasty and delusional old people.

Then I left, for my own apartment again. I chose one next to an independent living arrangement for the mentally ill and they monitored my medicine. Now I am completely on my own and I published 4 books with what I had written up until then and then continued to write.

16.3 Discover My Disability

16.3.1 Background Information

General Information

Schizophrenia describes a wide spectrum of mental health disorders. Schizophrenia is a thought disorder and is the worst mental illness one can have. It is not known what causes it. There is a genetic tendency and then it is brought out by a stressful situation, most commonly, military service. About 1% of the population has Schizophrenia worldwide and it has the same rates of infection across the globe, in every country and culture. Diagnosis doesn't generally happen until the affected person has a psychotic episode and breaks a minor law, so they can be sent to a psychiatric hospital (I never committed a crime and voluntarily signed myself in). The illness generally starts for men in their 20's and for women in their 30's, but it can easily take a decade to admit they have a problem and to get properly diagnosed and on effective medicine.

Common Misunderstandings

Schizophrenia has nothing to do with multiple personality disorder and is very different from bipolar disorder and clinical depression. Schizophrenia has no effect on your intelligence, independence of thinking, or creativity. Schizophrenia is often confused with some sort of existential crisis of spirit or as a sign of someone having the special spiritual ability, but in reality having spiritual powers has nothing to do with Schizophrenia. Schizophrenia is a mental disability and does not give the person any special gifts. In fact, a person with Schizophrenia has less control of their mind and would find things like meditation to

be very difficult. Confusing spiritual powers and mental illness is insulting to both groups as it creates the perception that spiritually aware people are somehow disabled and it insults people with Schizophrenia who try to avoid the spiritual world.

16.3.2 Dealing with the Illness

Symptoms

The symptoms of Schizophrenia are grouped into positive and negative categories, positive meaning what you have in addition to what a normal person has and negative meaning lacking something a normal person has. The positive symptoms can include paranoia, auditory hallucinations (hearing voices), and delusions. The negative symptoms include depression, lack of motivation, and lack of facial expression.

Treatment

Schizophrenia was only successfully treated to some extent since the 1950s when it was discovered that tranquilizers, also known as sedatives, helped. Sedatives are the only treatment that has had any degree of success. Counseling can help as a secondary treatment. There is no traditional medicine treatment that works for Schizophrenia. Before the 1950s, a person with Schizophrenia would starve to death, because when a person goes into a psychotic episode, they stop eating.

Medicine and Side Effects

The medicine brings the positive symptoms under control, but it does not get rid of all of them, so that you can deal with them and either causes or does not alleviate the negative symptoms. The medicine does not make you any less creative, any less independent of thought or affect your intelligence. The medicine slows things down and make you very sleepy and gain a lot of weight. The newest medicines are supposed to not cause sleepiness

and weight gain and just target the mind, but they still have those same side effects for me. Only certain drugs work on certain people and for many people the newer drugs aren't effective on them or they cannot afford them. It is very hard for a person with Schizophrenia, to remember to take their medicine. Many people stop taking their medicine, because they have less symptoms than before and they think they don't need it any more. This usually results in having to go back to the hospital and starting from scratch.

16.3.3 Living with the Situation

Daily Life

A third of people with Schizophrenia just stare at the wall all day, a third are in assisted living and a third are mostly independent. People with Schizophrenia are no more violent than anyone else, but are often the victims of crimes, as people try to get them involved in various scams and they also often live in poor neighborhoods, as most have to live on a state pension that is very small. Many people with Schizophrenia cannot read anything longer than a newspaper article and although there is often an increased interest in religion, it is almost impossible for someone with Schizophrenia to understand philosophy, regardless of intelligence. Schizophrenia is related to anxiety disorder, but many degrees of magnitude greater. People with Schizophrenia are often uncomfortable around other people and live isolated lives.

Unqualified Workers

Many people are hard to diagnose as to what mental illness they have, which is made worse by the fact that many mentally ill individuals have tried to self medicate with various street drugs and many of the workers in the mental health system do not have adequate training and try to push certain agendas like telling people to treat their symptoms by some kind of diet, some sort of meditation, or to reduce the amount of medicine they are on which

are all ineffective.

16.3.4 My Situation

Paranoid Schizophrenia

I have Paranoid Schizophrenia. This is the worst kind of Schizophrenia. What is most disabling symptom to me is paranoia. Paranoia is basically a kind of terror – think fear on steroids. Paranoia and delusions are similar, but usually distinguished by paranoia being a fear of people coming after you and delusions include other situations you imagine, all of which are not real. My diagnosis is definite, as I have been diagnosed to have the same mental illness by 3 independent psychiatrists, and no psychiatrists since then have ever challenged my diagnosis (psychiatrists are the only ones qualified to diagnose mental illness, which have much more training than a psychologist, even one with a Ph.D.). I also have never taken any street drugs or abused prescriptions, which made it easier to diagnose me.

Behavioral Strategies

In addition to the medicine I take, I have several other methods, that help keep my symptoms under check. I have to be careful what I watch on TV and read on the Internet, to avoid things that trigger increased paranoia. I keep busy with projects, to avoid paranoid thoughts and voices. I also get out, as often as possible, to keep myself grounded in reality. I try to limit what I do, at any one time, so that I don't get stressed out, to avoid depression and paranoid thoughts. I have also have a PRN medicine I can take, when I am having acute symptoms.

Chapter 17

Developing Values

by Ben Huot

17.1 The Bible and Making Decisions

17.1.1 What Defines Us

It is common to see human development as either or both nature and/or nurture, but the most important factor that influences your quality of life is your decisions. One of the reason why Existentialism is so relevant today and is so universally important is that the true thing that defines humanity is free will. Our wills are the most important elements of what defines what is important in life and form the most integral part of our identity. We actually start out as a mostly blank slate, but we form our individuality by the choices we make.

This doesn't change the fact that we are not born into equally difficult circumstances nor are we born with equal abilities or health, but we can choose the direction that we take in life, even if we cannot determine our future to the extent we hope for. Many people start with some great limitations in life, but because of the choices they make, they become a genuine person that is trying to make the world a better place. No matter how wealthy or how popular a family you are born into, if you make bad choices, you will end up in a bad place and your life will get worse and worse.

Even if you came from a bad home or had parents who didn't learn from their parents how to raise kids, you can improve your attitude and the kind of person you are. Whether you are wealthy or not does not make your life better if you are not able to be happy when you are alone. No matter how many rules you get a way with breaking or how lenient society becomes in enforcing laws, your true freedom comes from your ability to make up your own mind about who you want to be.

17.1.2 What Does Freedom Mean?

An Summary of the Biblical Concept

Most people think of freedom as the ability to choose what they want to do. The irony is that most people are driven by the desire for pleasure, actually become addicted to sin, and end up destroying themselves, as a direct result of their free choices. It is ironic that so many Americans died for their citizens to experience freedom and yet most Americans are so desperate to belong to a social group that they make the exact same choices as everyone else.

As you can now see, theoretical freedom is not the same as real freedom, because our greatest enemy is ourselves and our own selfishness. The Bible talks about how we are slaves to our own greed and that to be free is to be adopted back in to God's family, being reconciled with our Creator, and being forgiven for our mistakes. Freedom is only achieved by understanding the concept of sin, realizing that some choices lead to destruction, and then accept that we must submit ourselves to Christ in order to be truly free.

We have one of two masters: we serve money (the devil) or God. We cannot keep from choosing sides. If we don't make the decision to repent of our sins, then we are making the choice to continue in sin and we will be in servitude to a master, who want us to have no freedom. There are many times in which there are multiple decisions we can make and none are bad decisions. Life does not allow simple choices very often and even simple choices can be hard to make. But for us to know the truth about our relationship with God is the starting point in which we can fight against our greatest enemy, our stubborn will.

Being free is related to being humble. This is a paradox that few understand. There is no freedom in an addiction and if we live to satisfy our desires, we will never be happy or at peace with ourselves. The only path to freedom must begin with acknowledging that we cannot be free, with no commitment to God. Being free is really about accepting that we cannot be happy on our own. We

need to go back to the relationship we have all been estranged from. We must come back to our Heavenly Father with respect and humility. Grace is the route to freedom and it is given freely. We just need to accept the reality as it is.

Passages that Talk about Biblical Freedom

Restore unto me the joy of thy salvation; and
uphold me with thy free spirit.

1

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

2

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be

¹Psalm 51:12

²John 8:31-36

also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through

³Romans 6

the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his pur-

pose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

4

17.1.3 The Biblical Approach to Suffering

Western vs. Non-Western Attitudes

To many Western Christians, passages about prophecy and about how suffering builds character make God seem like a sadist or a masochist. But in Africa, Revelations is

⁴Romans 8

the most popular book of the Bible. Why do different cultures see things so differently and how can talking about suffering be positive?

Who is Responsible?

I must first assure to you that God is not responsible for our suffering and neither is the devil. God restricts what the devil can do to us (like we read about in Job) because God wants us to be responsible for our actions and have a free will, so that we can choose our own destiny. The part that doesn't make sense is that good people suffer because of what bad people have done and the bad people often live without any ill effects.

Encouraging People Who Suffer

So the point of talking about the suffering we will have is not to say that it is worthwhile nor even ok that we suffer, nor is to scare us about the future, but rather to communicate to those who are already suffering, that it is not for nothing. In other words, it is to encourage us. I think, for many in the West, we are relatively rich and do not suffer physically anywhere near like it is in the Third World, so we misinterpret prophecy about the future as some sort of punishment, for us who believe.

Environment and Prophecy

We are learning now about the world, things that were prophesied to happen at the end of time. These birth pains are already occurring, which we label as environmental disasters. These we have caused, because of our own lust, selfishness, and sin.

Understanding God's People

This goes back again to what it means to be a Christian and what group of people Christ has targeted for His Kingdom: Christianity is a religion for the materially poor and the spiritually rich. We will never understand who Christ

is, until we understand what the majority of the Christians in the world, throughout history or even now, are like in their circumstances and in their spiritual make up.

17.1.4 Heaven, Eternity, and God

Eternal Perspective

I have thought about what Heaven might be like, for a long time. Time would obviously be different, if we are to live forever, so that we don't need to have an endless list of things to do. I think we see part of this in Taoist writings, and when we get very good at something, we are in the process of performing the action, and we are in the moment or in the flow, time goes by at a different rate. Compare kissing your girlfriend or wife with getting your hand burned: in one situation, time goes by faster than in the other situation. I think one of the reasons why God still sees us as sinners, even if we have repented many years ago, is because for God, everything happens at once (this is really a vast oversimplification), so God sees everything we have ever done as the real us, instead of what we are at an given time.

Roses and Heaven

I took some close-up pictures of some roses, while visiting my parents, and they were so perfect and beautiful that they gave my a feeling of peace, joy, and awe. The roses remind me of how I imagine Heaven. At the end of the Book of Revelations, Heaven is described as a golden city, with precious jewels and a garden. I used to think that this seemed inconsistent with how God speaks in support of values, instead of material wealth, throughout the rest of the Bible.

Indian Mystic Poets

But I remember reading some of the writings of South Indian Mystic Poets and how there is a branch of the Bahkti

Hindu movement (this is a movement based on the devotional path of Hinduism) that believes God cannot be explained and so can only be talked about in mystical terms. This school believes similarly to how Moses Maimonides talked about how God can only be described in terms of what He is not, instead of what He is. God is not finite, He is not mortal, He is not defeatable, God was not created, and He is not limited by anything. The Indian mystic poets that believe this way, include some of the most famous: Kabir, Guru Nanak, and Meera. But this other school of the Bhakti movement understands God as a celebration and that living a spiritual life is one of splendor and rich in spiritual qualities.

Understanding Revelations

Revelations starts out as a very scary horror film or nightmare scenario. We read this book of the Bible and are terrified of ever having to live through this, but throughout most of the history of the Church, Christians have found comfort in reading Revelations, because it gives them hope. Have you ever gone on a camping trip? How did you feel when you came home, took a shower and then slept in your own bed? Have you ever had a hard workout on a very hot day? What did you feel when you got to drink a cold drink? That is what Heaven is like. Heaven is about comforting us after all we have suffered in our lives. We will truly appreciate it, after all we have been through in our lives.

17.1.5 What We Should Do

Many Christians believe that there is one specific job they must do and that they need to figure this out or they are not following God's will. If you want to know what God expects of us, read the Psalms and the Prophets. God does not require us to know anything that is not in the Bible. It is not likely that God or an angel will come and give you a vision of an exact job God wants you to do, but if God wants you to do something, you will have no doubts

about it. All roads will lead to it and you will be reminded of it all the time, no matter what you do or where you go.

God's will for us is not something hard to figure out. God also treats us all equally. God wants us to be a certain kind of person, rather than doing a certain kind of job. God wants us to have a good attitude and to try to follow in Christ's example of humility and compassion. The qualities God want us to emulate are abstract values, not specific actions.

Jesus says it with the Sermon on the Mount and the Golden Rule. He says the same in the Ten Commandments of the Old Testament. What God wants you to do is to use your natural gifts with a passion for who Jesus is. If you believe for a long time that something is important and the Bible doesn't speak against it, then if you do it, then you are following God.

17.2 Thinking Long Term

17.2.1 My Perspective

Although I believe that it is impossible for anyone to be objective but God, I can assure you that I have no financial interests in anything I write on, because I am a disabled veteran and make all my money because of my disability, regardless of what I do or do not do, and I cannot receive extra money from any other source and keep my pension. This website has never made me any money nor ever will (although it has cost me a lot) and all my books are sold at cost.

When you read my books, you will realize that I am not interested in pushing any particular ideology, except for people to think for themselves and think more broadly. I believe and practice everything I say and my main aim is to improve the quality of life of people and animals. I also do not write anything unless I already have done a great deal more research than most people would before writing about any particular topic.

Another unique element of my perspective is that I see the world as bigger than myself. If some change in

the world would make other people's lives better at the expense of or with no direct effect to me, I would welcome it.

Take for example software and computers. Although I don't play games on computers, I still see the value in it, because games accelerate the investment in the graphical processing power of computer chips, which will in turn allow me to improve the quality of my graphics. Even though I don't have an iPod, people buying iPods makes my computer experience and what I can create with it better, because Apple can invest more in computers. The success of mobile computing, although I am not very interested in that in itself, is good because it gets more standards compliant browsers out there, that allow web sites to be designed easier and with more features.

I also see things from a longer period of time than most people. Governments think the farthest ahead and that is only a generation at the most. I am planning hundreds of years ahead of time. I don't form my perspective on what exists currently, but on what could be very important long into the future. That is why I think trends in society that last for many years are very important to consider (because they will shape the kind of society we will have in the future).

I also have decided to focus on things that I am good at and a things that won't be done by other people. I realize that the world needs many more engineers than philosophers. I could make a great contribution to the world designing software, but if I didn't some one else would. If I don't try to prepare people for the future, no one else will. I can afford to pay for someone to clean my house, cook my food, and write the software I use, but I couldn't afford to pay someone to do my work, or even the most basic parts, to my standards with the amount of money I have.

17.2.2 My Vision of the Future

I see our future as a challenge and an opportunity. To think that we will just give up, because life becomes very different or more difficult is a response that doesn't com-

prehend the extent of human creativity and ignores the reality of a benevolent Creator, who has proven His desire to help transform us and the society we live in.

People have lived throughout most of history at a level of basic subsistence and we have only had fossil fuels, electricity, and modern plumbing for a very short period of this history. While the small group of people that controls most that goes on in the world has made some decisions that were not made within the context of potential long term technological, political, economic and social evolution and adaptation, we are not going to be totally annihilated.

Now is the time to rethink what is important in life and what our priorities should be. Before we get into major engineering projects which are costly in time and money, we need to work on the kind of expectations we need to have of our children to prepare them physically, emotionally, morally, and spiritually for a world we cannot yet imagine.

We need to learn to do more with less, develop disciplined habits in spending, physical fitness, and energy use. We need to rethink whether or not we need each and every thing we spend time or money on. Things are changing fast and will accelerate, so we need to start planning what we want life to be like, before all our decisions are made for us. Define your future instead of just passively accepting what others have decided for you.

17.2.3 Patience

Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

5

It is good that a man should both hope and quietly wait for the salvation of the LORD.

6

⁵Ecclesiastes 7:8

⁶Lamentations 3:26

But that on the good ground are they, which
in an honest and good heart, having heard the
word, keep it, and bring forth fruit with pa-
tience.

7

But if we hope for that we see not, then do we
with patience wait for it.

8

For whatsoever things were written aforetime
were written for our learning, that we through
patience and comfort of the scriptures might
have hope.

9

And let us not be weary in well doing: for in
due season we shall reap, if we faint not.

10

That ye might walk worthy of the Lord unto all
pleasing, being fruitful in every good work, and
increasing in the knowledge of God;

11

Remembering without ceasing your work of
faith, and labour of love, and patience of hope
in our Lord Jesus Christ, in the sight of God
and our Father;

12

⁷Luke 8:15

⁸Romans 8:25

⁹Romans 15:4

¹⁰Galatians 6:9

¹¹Colossians 1:10

¹²1 Thessalonians 1:3

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

13

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

14

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

15

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

16

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

17

Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

18

¹³1 Thessalonians 5:14

¹⁴2 Thessalonians 3:5

¹⁵Hebrews 6:12

¹⁶Hebrews 10:36

¹⁷Hebrews 12:1

¹⁸James 1:3-4

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

19

17.2.4 Perseverance

Seek the LORD and his strength, seek his face continually.

20

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

21

Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

22

Thou shalt guide me with thy counsel, and afterward receive me to glory.

23

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

¹⁹2 Peter 1:5-8

²⁰1 Chronicles 16:11

²¹Job 17:9

²²Psalms 37:24

²³Psalms 73:24

24

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

25

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

26

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

27

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

28

²⁴Psalm 138:8

²⁵Jeremiah 32:40

²⁶Matthew 10:22

²⁷Luke 22:31-32

²⁸John 6:37-40

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

29

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

30

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

31

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these

²⁹John 8:31-32

³⁰John 10:27-30

³¹John 15:4-9

things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

32

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

33

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

34

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

³²Romans 8:30-39

³³1 Corinthians 15:38

³⁴Ephesians 6:18

35

But let patience have her perfect work, that ye
may be perfect and entire, wanting nothing.

36

Be sober, be vigilant; because your adversary
the devil, as a roaring lion, walketh about,
seeking whom he may devour:

37

17.2.5 Ways to Develop Discipline

1. Find role models who are disciplined
2. Pray for God's help to become disciplined
3. Read the Bible
4. Fast or go on a diet
5. Save money or give to charity
6. Volunteer
7. Learn a foreign human or computer language
8. Learn a martial art
9. Meditate
10. Exercise consistently
11. Do anything constructive for a long time
12. Even developing a schedule is a start

³⁵Hebrews 10:23

³⁶James 1:4

³⁷1 Peter 5:8

17.3 Learn to be Kind and Patient

17.3.1 First, Learn from Others' Experiences

1. Find others to emulate who are kind
2. Pray for God's help to become kind
3. Read the Bible

17.3.2 Second, Broaden your Reading

1. Read about a wide range of history
2. Read a variety of ethical writings
3. Read up on common manners
4. Read biographies of famous people

17.3.3 Third, Get your own Unique Perspective

1. Learn your family history
2. Write your own autobiography
3. Discover or develop your own beliefs
4. Understand why you think the way you do

17.3.4 Fourth, Understand that Differences are OK

1. Read things that conflict with your beliefs
2. Find similarities to your beliefs in these writings
3. Try to understand the reason why others think differently

17.3.5 Fifth, Learn Communication Skills

1. Understand how you say things is as important as what you say
2. Learn to be direct
3. Learn how to read body language
4. Learn to evaluate situations from an emotional perspective

17.3.6 Sixth, Learn to Think Empathetically Instead of Purely Fact Based

1. Read writings of famous mystics
2. Read poetry
3. Practice being kind to animals
4. Learn to be subtle
5. Listen to highly sensitive people

17.3.7 Seventh, Learn from Experience

1. Spend time around people that are hard to get along with
2. Spend time around people in pain
3. Volunteer to help those who are disabled
4. Listen to what others say, when you disagree with them

17.4 Being Creative and Helping Others**17.4.1 How to Think Creatively****Get Ready to Think**

1. Get plenty of sleep

2. Give yourself as much time as possible
3. Thoroughly research the topic
4. Don't limit your options unnecessarily

Think About the Idea

1. Prioritize what is most important
2. Be willing to make trade-offs
3. Discuss the idea with other people
4. Take a lot of time to think about it

Try the Idea Out

1. Make controlled experiments
2. Roll out your idea in stages

Get Ready for Future Ideas

1. Be willing to try new things
2. Practice thinking differently
3. Take calculated risks
4. Try things you haven't before

17.4.2 Creativity and Saving Money

Living Without a Car

One of the big ways to save money is to not own a car. This involves a real sacrifice and can be isolating. It is not for everyone. The alternatives are most commonly: taking the bus, walking, riding a bike, and taking a taxi. Each has its own purpose and more than one can be used, based on the situation.

What Riding the Bus is Like

If you have good bus service in your town, this could be a solution by itself. One of the things to plan for is to live at a major intersection in town, so that they are unlikely to cut your stop or route, because, at least in my town, they make service cuts every year. One of the things about the bus, at least in my town, is that a bus may not come at the scheduled frequency (they are never on time), if the bus is full or they are behind schedule, so you have to allow extra time. Another thing that is frustrating is dealing with the drivers, who: will often not stop at the right stops, will want you to hurry on the bus at some times and then at others make you wait for people to get off (that you can't see), and they often don't give you time to sit down or to get off before driving off. In my town, the service is good weekday mornings and afternoons. You also cannot carry big packages or luggage, drink or eat, or listen to load music on the bus.

Bus People

The people on the bus can be frustrating too. Most people who ride the bus do so, because they cannot afford any other options. Most people who ride the bus are: kids, the elderly, people with various disabilities like those in wheelchairs and the developmentally disabled, the poor, and people who have lost their licenses to drive, due to reckless or drunk driving. Many people on the bus have bad manners and have a hard time getting along with others. Usually there is at least one person who is very annoying, who does something like: making loud repetitive sounds, staring at you, going on and on with irrational ramblings, or trying to start a conversation with you or the bus driver. I try not to make eye contact with anyone and avoid smiling, which helps keep people from harassing me directly. I also avoid certain times and routes to avoid certain annoying people.

Alternatives to the Bus

If I want to get anywhere on the weekends, I either walk or take a taxi. I have tried using a taxi, to get to a meeting, at a certain time, but I found that, if you call them too early, they forget and that not very many taxis are running on the weekend. There must not be much competition for taxis in my town. Riding a bike around town works well, in my town, because of all the bike paths, but you will have to find somewhere to put your bike (there isn't much room on the bus for them) and you should avoid getting a nice one as they are often stolen. Riding a bike in the rain is not fun either and it is hard to carry packages.

Re-Occurring Expenses

Another big way to save money is to reduce re-occurring expenses. Some of these include cell phones, cable TV, Internet, games, movies, music, computers, software, and eating out. Not everyone needs every electronic device out there. People survived fine for thousand of year without cell phones. Most people do not have much time to watch cable TV, so for most people that is a bad investment. You can get the entire season of a show on DVD or on iTunes and just see what you want, without paying, for all the stuff you never watch on cable. The Internet is vital for most people, but check the rates from different companies and different plans, not usually advertised, and you can also get free wireless network, at many different businesses in many areas, like restaurants and coffee shops. You can save money on music, by just buying the songs you want on iTunes, instead of purchasing an entire CD, for one song. You can also save money, by buying movies on iTunes, rather than buying them on DVD or Blu-ray. Many people can actually save money on a Mac, due to not having to pay lots of money for constant repairs, because Macs last longer, and Macs have much higher resale value. You can save on software, by using open source software, instead of paying hundreds of dollars, for Microsoft and Adobe titles.

17.4.3 Theft or Charity

The Meaning of Free Culture

Free culture is a movement primarily Internet based and is an information era application of a much older reason for publishing. Most alive today people can't remember what it was like before people created art, music, literature and that kind of thing, without the primary reason being to make money. In fact, most of the intellectual property created in the last hundred years is also not worth the same as what was created before.

Compare, for instance, sacred religious texts with popular culture creations like Disney movies. Would you more likely risk your life for the Bible or for the animated Cinderella? I believe that there is a direct connection between why something is created and its value.

The Situation Today

Today, most things that are created for profit are not very high quality. Think of a recent movie or song that you thought would be worth preserving. The reason for this is that there is a whole network of powerful people, who act as gatekeepers of information. To reach a wide audience, you need an advertising campaign, which requires an investment of a tremendous amount of money.

Loss of Trust

The Internet is making it much cheaper to publish information and therefore, we can reach each other, instead of having to get approved by a magazine editor or TV news producer. People used to trust their newspapers and TV reporters, before my generation which has seen a tremendous number of people in the establishment caught, pushing their own agendas and publishing for the advertisers, instead of for the readers. The thing that people get really upset about is when the journalists keep on supporting the establishment, no matter what it does and then, at the same time, claim to be objective.

Foreign Workers

Another thing that is lowering the bar to getting published is that people in third world countries and major Asian nations are now taking over the jobs of American journalists, engineers, and managers. Now one seemed to care when the blue collar workers lost their jobs, because we didn't mind people of color doing menial labor, but when they moved up the ladder to white collar jobs, now everybody gets defensive and cries out about the injustice. If it is ok for factory workers to lose their jobs to foreign workers, it is also ok for white collar workers to lose their jobs as well (and it is about time).

The Best Way to Fight

Many people's response is to steal songs and movies, because they don't find them worth the cost. But the problem with this is we just end up with less control over our media purchases and many people go to jail. The better way to fight the establishment and their control over our information, is to produce the content ourselves. I cannot single handedly provide enough information for everyone in America, but together with hundreds of thousand of others, we can cover a lot of ground.

When someone got a degree in a field, they used to have a certain level of competence, but the professional community has lowered its standards of both integrity and work ethic, to the point that diplomas don't mean much anymore. We may not be able to match the resources to do the same amount of research, but we can contribute without a profit motive, which makes us much more "objective".

Serve your Country

We need to have a free culture in America worth the sacrifices of our military service members and other Department of Defense and State Department workers. Especially as I am a veteran, I believe that it is very important that our military doesn't become an arm of corporations and their desire to get more money and power, at

the expense of the average citizen. I do not believe that Disney movies, the NASCAR, or the Wall Street Journal are worth dying for. So if you want to help America and don't want to get burned alive and have permanent brain damage from serving in Iraq or Afghanistan, you will serve your country very well at home, by making sure we have something in America worth sacrificing lives for.

17.4.4 Reasons to Create Rather than Consume

Help Yourself

- you can promote the things you have interests in
- you can be in control
- you can become famous
- if you want something done right, do it yourself
- you know best what you like
- you can pass the time
- you can get a better job
- you can create a market for your job
- you can create things for advertising

Enhance Your Self-Esteem

- you can take pride in your creation
- you can expand your interests
- creating for others provides meaning in your life
- you can find a new hobby
- you can see beyond your circumstances

Learn New Things

- you can enhance your experience
- you learn best by creating based on what you learn
- you can learn a new skill or perfect a skill
- you can make a good resume and portfolio
- you can learn to be patient
- you can learn discipline
- you can develop a work ethic
- you can expand your knowledge

Help Others

- if no one created, there would be nothing to consume
- you can influence others
- you can leave a legacy for your children
- you can meet other people
- you can be a role model
- you can contribute to your community
- you can make your family look good

17.4.5 Why Volunteer?

Getting Perspective

When a person has plenty of money, they have a nice family, and they still feel a lack of purpose or joy in life, a good psychologist will often recommend the client becoming a volunteer or, in some other way, donating their time, for the benefit of others. One of the great things about spending your time making other people's lives better is that it gives you perspective. Many of us in the modern United States have lived very sheltered lives and have little perspective on how the majority of the world lives.

The Way the Youth Live

Basically, we are often spoiled rotten, in comparison. Many of us don't know what difficult really means. We spend most our youth going to school for a few hours day and don't have to even try to pass classes. Most children spend most their free time playing games, chatting or texting on a mobile phone, or hanging around at the local mall. This generation expects more than even my generation did. Kids now expect to be entertained, in order for them to put any effort, into learning at school.

Lazy Employees

Employees, even my parents age, typically do nothing but complain all day. It seems that people's greatest fear these days is actually doing their job correctly. We get paid so much more than any other country and yet we feel no loyalty to the company who pays us and have no pride in what we do. It is true that we have made some great progress, in the last couple generations, as far as rights for women and people of color, but we seem to have gone too far the other way now.

Greater Expectations

The biggest problem today is that people are lazy, because their parents never taught them any work ethic. We need to raise the expectations in our children, if we want to have responsible adult citizens. And some how this generation needs to learn discipline as adults. If we don't learn the easy way, we will be forced to learn the hard way. The easy way is to learn these values by our own choice and in our own way, but if we fail to learn this way, we will be forced to learn as a result of our country falling apart and the economy coming to a complete standstill.

No Easy Way

To have joy in life, we need to have more outlets than just work and play. Some people help others just with their jobs, but most people will not find fulfillment in working

alone. If we do nothing after work, but entertain ourselves with corporate media, we will not feel at peace. Constantly distracting yourself does not keep you from having to find meaning in life. There is no substitute way to get self esteem, without putting effort into something. There is no pill that will make you happy, all by itself.

Be a Patriot

It breaks my heart to see the service members give their lives and their health, just for us to be able to consume more. There is no point in fighting for our freedom to choose Coke or Pepsi, Toyota or Honda, Republican or Democrat, and the like. We need to make choices that involve sacrifice. We need to delay our gratification, in order to exercise our free will. The things that are really worth doing require a tremendous effort. Writing a book, running a marathon, spending a year overseas, joining the Peace Corps, becoming an Eagle Scout, participating in local theater, working on a political campaign, and raising money to help the environment are all things that will help you be grateful for the things you already have.

17.5 For the Kid in All of Us

The value of Imagination, Independence, and Compassion

Beary, Bow, Patrick, and George are stuffed toy cows. They are leaders of their herd of stuffed cows. They live in my apartment.

They can't go outside of my apartment because they might get wet and dirty. If that happens, and if they don't go into the washing machine and dryer soon enough, they can get sick and they can lose their softness.

I can't always be there to keep them entertained, so they have numerous toys to keep them busy. They have a brown tent, a zebra striped couch, and a yellow dump truck.

Since they don't always have me to play with them, and they can't go outside, they have to think hard to find ways to keep doing fun things despite this situation.

They can go on adventures even though they can't move very fast. They like to hide on the cow spots blanket, or change the TV remote with their hooves.

They hold meetings with the other cows and sheep. They hold elections and vote on things important to stuffed toys. They also go on dates with their girlfriend stuffed toy cows too.

They also talk to me while I am out around town and they help me think of ways to make drawings and photos with them in it. They also have made up some short songs for me.

They support a real cow that lives in California on a farm. This cow was abandoned by his mom and wouldn't even sell for 1 dollar.

Instead of letting him die from hunger, people now take care of him. He now has no worries and gets to eat, sleep, and play. He doesn't have to do any work.

Chapter 18

The Purpose of Philosophy

by Ben Huot

18.1 General Ideas

18.1.1 Psychology in Philosophy

Do you keep on trying to solve the symptoms of your problems, and are never able to deal with the source of your problems? If you constantly try to improve yourself and your life and are tired of the over simplicity of pop psychology, you can get deeper insights and more sophisticated and useful answers by reading philosophy. Philosophy is more than just an intellectual exercise and has more applications than just ethics.

Reading philosophy is like reading an inspirational self help book but with much more creativity and originality. Good philosophy is always very practical. Any good theory should be a useful guide in real life situations. If you have found philosophy to be overly abstract, difficult to understand, or not very practical, you should try reading Eastern philosophy or Existentialism.

Some people who are religious don't feel a need for philosophy, but philosophy is not a substitute for religion or a competitor to religion. Religion and philosophy add value to each other. Religion naturally brings up philosophical problems and philosophy is completed and answered by religion. You must commit to a particular philosophy and religion to understand them and find practical uses for it. But the answers to the questions philosophy brings up are not immediately resolved by religious doctrine.

You will find answers to what you struggle with over a long period of time, after experiencing a wide variety of different situations and spending years reflecting on all of this. Just because the answers are not quick does not mean that you are not doing it right. The reason why you haven't already solved the problems you have is that they are difficult to deal with and just because you can see a simple solution to your problem does not mean it will be easy. But philosophy and religion are worth the time involved in their discovery and they are one of the most effective ways to find meaning in life.

18.1.2 Ethics and Consistency in Philosophy

Philosophy reveals what kind of person you are by forcing you to prioritize your values. By forcing you to choose what standard you evaluate truth and morality, you learn more about yourself. Are you the kind of person who puts utility above all, do you believe that avoiding pain or staying alive is the most important value, or do you find that being strong and independent in thinking is best? Do you believe that moral standards should be followed because God says so, because they are good for you in the long run, because they are practical, or do you believe that you need to develop your own standards?

Philosophy teaches ethics by emphasizing consistency, which is another word for fairness. No matter what philosophy you go by, you make a deliberate decision to be the same in your expectations of yourself as you expect in others. This is one of the reasons why Existentialism talks so much about anxiety and despair: when you make a decision in how to behave, it is only fair that you have the same expectations of everybody else in that given situation and this should cause you to feel an awesome sense of responsibility (in making this kind of decision).

Philosophy can help you find a purpose and depth to your life. The reason I so enjoy reading the writings of major philosophers is their passion. If you read from Rousseau, Nietzsche, Kierkegaard, Camus, Hafiz, Meera, Kabir, Chuang Tzu, Bodhidharma, Dogen, and other major philosophers, you will realize that important philosophers have often had difficult lives fighting for their belief amongst much opposition and have made immense sacrifices in the way they live their lives to be consistent with their beliefs.

18.1.3 Creativity and Philosophy

Philosophy and religion are very creative fields, except instead of producing some sort of physical art, philosophy and religion creates new ideas. Just like artists use different types of media concepts to express their creative

ideas in, philosophers start out with a basic set of concepts known as a philosophical or religious school.

Examples of philosophical and religious schools are: Stoicism, Epicurianism, Empiricism, Rationalism, Existentialism, Sufi Islam, Bhakti Hinduism, Sikism, Theravada Buddhism, Zen Buddhism, Pure Land Buddhism, Jainism, Confucianism, Taoism, and Legalism/Realism. Some of the greatest philosophers and religious leaders have actually successfully combined more than one school, like: Augustine, Thomas Aquinas, Hegel, Kabir, Chu Hsi, and Bodhidharma.

Another way in which philosophy and art are related is that much of Asian philosophy and religion and Existentialism are expressed in visual art, literature, and music. The concepts are philosophy, but the creative work is art. Often there is an elaborate symbolism that is used to create a bridge between the two.

People can express their devotion to God and to ethical principles by creating artistic works. In the West, we often see religion as a set of doctrines that have to be accepted in their totality or not at all. In the East, it is commonly considered acceptable to mix and match different aspects of different philosophies and religions. You don't have to accept a fixed doctrine that someone else has put together.

One of the big differences between Asian and European art is that in the West, we often create a picture, because we think that it looks visually attractive, without necessarily illustrating a philosophical or religious idea. We feel free to express ourselves, with any style or combination of styles, without committing to any belief system. In the East, it is traditional to evaluate art by how well it conforms to a specific classical tradition, or how it illustrates a particular concept, in a particular school of religion or philosophy. There are established symbols and methods of writing literature or painting and conforming to this tradition is what makes it beautiful.

18.2 Schools of Philosophy

18.2.1 Paradox (Also Known As Non-Dualism)

Paradox is often seen as a synonym for a contradiction, but that would be non-sensical and is not used in philosophy in this way. Dualism is a descriptor for opposite concepts like male and female or kindness and seriousness. Non-dualism or paradox acknowledges that often things that appear to be true opposites are actually related, just as the yin yang symbol represents: there is a seed of the yin in the heart of the yang and vice versa. Good and evil are often thought of as a duality, but philosophies generally have a system of ethics, so good and evil are not related paradoxically, although society's conception of right and wrong could be a paradox.

18.2.2 The Supernatural and Asian Philosophy and Religion

Many Christians think that studying Eastern philosophy and religion will somehow push people into the occult. The answer to this assumption is not a simple one, but I can explain the situation very clearly.

To explain the reality of the situation, a person needs to understand the basic progression of religion. The earliest phase was that of Animism, where everybody worshipped fallen angels and each country had their own gods, while 1 person or one small group of people worshipped the Creator (who was later understood to be Jesus Christ). The next phase was that of the revealed religions, which started in Asia mostly and are the basis for most major mono-theistic religions and then there were also the major non-religious philosophies of China and India that occurred at the same era. The latest phase came out of the west, with the Renaissance and the Enlightenment, based on the Greek and Roman animism, which is the basis for modern Atheism, Science, and the Theosophy movement, and modern Paganism came as the final phase.

So the Bible forbids doing any activity that involves

the supernatural, without being done by God, in the way that is described in the Scriptures. So, as a Christian, I am not going to read any type of books about supernatural practices of Animism or modern Paganism (New Age). The way things that are supernatural are dealt with in traditional Indian and Chinese philosophies is that there is no understanding of this Biblical concept and in addition, a lot of these philosophies don't distinguish between and are many times combined with different forms of Animistic supernatural practices. This occurs because Indian and Chinese philosophies and religions are not exclusive, like Christianity, Islam, and Judaism, in that it is perfectly acceptable to take parts of the Chinese and Indian philosophies and religions and combine them with any other belief system.

On the flip side, there are many writings (most of the most important) that only contain philosophy and no supernatural practices, so if you go by my list in the Book of Lists or read about each work in depth, before reading it, you can get a very deep understanding of the Indian and Chinese philosophies and religions without getting involved in any Animist supernatural practices.

18.2.3 Confucianism

Confucianism is a philosophy indigenous to China. The Chinese philosophies are unique in that they are mostly concerned with ethics. In Chinese philosophy, like Chinese medicine, is not overly concerned with why something works, but rather that it does work.

The proof for various historical schools lie in the belief that in ancient China, that the government was more virtuous and that the society was much more peaceful and stable. In Confucian and Taoist texts, the arguments are given support by how previous sages ran the government in the past by quoting decisions individual leaders made and their historical results.

When Confucius was writing his philosophy, he based it not on his original ideas, but on how the previous dynasty ran the government. He got famous for editing the classical Book of Songs, which was a collection of love sto-

ries taken from all over China. Confucius interpreted this romantic love as love of the state.

He believed that ethics was made up of humanity and ritual. Ritual is similar to what we call manners or protocol and humanity refers to paying attention to people's feelings and situation. He believed that the scholar should run government and that in reading the classics that the scholar would learn to be ethical.

Later on, the government gave tests for people, who wished to be leaders (as the government ran all business, which was mostly farming) and to qualify, the candidates had to prove how much they understood Confucianism, by writing poetry about its concepts. Even though China had much more advanced technology in the past, they got past over economically and militarily by Europe, because instead of rewarding advancements in technologies of war, the Chinese government rewarded the study of the arts and the humanities.

18.2.4 Taoism

Taoism has two major schools, both of which are fundamentally different. There is Religious (or Esoteric) Taoism, which is a form of animism, based on the pre-Confucian indigenous religion of China. And then there is Philosophical Taoism, that is based on the philosophy of the I Ching, without the religious elements and is described in the writing of Lao Tzu, Chuang Tzu, and Lieh Tzu.

The philosophical Taoism is the original Taoism and is how the scholars of China practiced Taoism. When I refer to Taoism, I mean philosophical Taoism. If you find Taoist texts written after the time of Chuang Tzu and Lieh Tzu, they are mostly of Religious Taoism.

Taoism is the paradoxical counterpart to Confucianism. Whereas Confucianism is a government supported philosophy that advocates the idea of sacrificing your own self for the good of the society, Taoism stresses individuality and independence of spirit. Whereas Confucianism is concerned mostly with human affairs and the cultivation of reason, Taoism is more focused on nature and on the human spirit.

Taoism is not a religion, although it does deal with the spiritual side of life. Taoism acknowledges a creator God, but is very vague about what that entails. Taoism, like Confucianism, is about ethics, primarily. The highest good in Taoism is staying alive, at the expense of material gain or social standing.

Taoism stresses a very extreme form of non-dualism. In Chuang Tzu, the “Discussion on Considering All Things Equal” warns of false distinctions. Taoism teaches that society has mixed up true right and wrong as it originally was understood and works against the natural state of man and so has lost its virtue. Taoism claims to be the original philosophy of China, predating the dynasty that Confucius celebrates.

The values of Taoism are humility and compassion and Taoism considers all sentient beings (including animals) to be equal in worth and to be respected equally. Taoist virtue is described as a state of spontaneity and tranquility, that is felt, while an experienced athlete is in the middle of performing, or an experienced artist or craftsmen is in the middle of creating something.

Taoism is often mixed up with Buddhism, because Zen Buddhism is a synchronization of Buddhism and Taoism, but Taoism predates Zen Buddhism by at least hundreds of years. Buddhism and Taoism are actually very opposite in nature. There is a famous picture of Confucius, Lao Tzu, and Buddha in front of a honey pot. Buddha abstains, Lao Tzu dives in, and Confucius deliberates.

18.2.5 Existentialism

Existentialism was made famous by Sartre, who named a philosophical school, in which he included many philosophers both before and at his time, many of which vigorously rejected the label. Modern Existentialism originated with Kierkegaard and was Christian in its origins. The basis for Existentialism is in the writings of the Apostle Paul and in the writings of Augustine.

Existentialists talk frequently about the distinction between subject and object. Kierkegaard believed that we cannot be objective because of our fallen state. Accord-

ing to Kierkegaard, the only being that can be objective is God. Kierkegaard and most other Existentialists believe that any system of thought cannot adequately describe the human spirit, because free will is what defines human being (human being is what Existentialism literally means).

Kierkegaard and Camus talk considerably about the absurdity of life. Kierkegaard is also obsessed with humility. Kierkegaard sees Christ's being a man and God at the same time as the greatest paradox. He also believes that our relationship with God is paradoxical too. He believes when we are most conscious of our sins and faults that we are actually closer to God than at any other time.

Kierkegaard and Sartre believe that we should feel a tremendous weight of responsibility when we make choices. Kierkegaard and Sartre both stress the importance of the freedom of will. Kierkegaard, although a committed Christian who obviously wants everyone to go to Heaven, does not believe in proselytizing, because he believes that saving faith only exists, when we believe in Christ, without anybody pressuring us into it. Kierkegaard believes that a Christian should resist the pressures of social conformity. He even goes so far to say that when everybody is Christian that nobody is Christian.

Chapter 19

Quotations

by Ben Huot

19.1 Letters from Family

19.1.1 Dated

2000

3 November 2000

Benjamin,

I am praying for you to get over your cold quickly. Also, remember the Lord is there and wants to help you when you worry about school or other future decisions. He is always there for you. He has also blessed us both giving us each other to love and support. You know you are an inspiration to me. You have helped me to deal with my illness more honestly and practically. I sure am proud of you. We love you dearly.

God Bless, Mom

2003

3 September 2003

Ben,

I found this card I bought for you some time ago. I sure enjoyed seeing you – although we have to work on your kitchen clean up skills!! It is just really hitting me lately that granny is gone. So much a part of my life for nearly 50 years. I know she wasn't always easy – but I guess we weren't for her either. Thanks for being patient with me.

Love, Mom

17 October 2003

Ben,

Thanks for all you did to make my birthday such a fun time. As always your gifts were very thoughtful. You are too generous. It was such a nice family time with the 4 of us. I know you make a great effort because it isn't easy for you. I want you to know I realize this. I am very blessed to have such a loving and caring son!!

All my love, Mom

2004**8 January 2004**

Benjamin, smart “Holy Cow..it’s Christmas again!” and New Years! “Hope your holidays areudderly divine.” a little late!

Love, Mom

24 April 2004

Ben -

Wishing you love, joy, peace and every good and perfect gift from the Lord.

Love, Dad and Mom

24 April 2004

Dear Ben,

Happy 26th! I treasure your friendship each day.

Love, Rebecca (sister) and Taylor, Jack, and Jill

6 December 2004

Hi Ben,

Have fun with your new camera.

Love, Mom

15 December 2004

Benjamin,

Looking forward to spending the Holidays with you!

Love, Mom

2005**24 April 2005**

Dear Ben,

This card seemed very appropriate for you. I know we have told you many times how proud we are of you. I want you to know we don’t say this merely in passing. You are truly an amazing individual. You have accepted the very difficult life given to you and handled it with strength and humor – not allowing it to overwhelm you every single day getting up to face the many challenges and pushing yourself to achieve the goals you set. We love you so much and feel very privileged that you include us so much in your life. May your 27th birthday be as special as you are.

Ben, you are a remarkable young man. You have many fine qualities.

“Follow your dreams; for as you dream, so shall you become. - James Allen”

All our Love, Dad and Mom

20 December 2005

Benjamin,

I couldn't imagine a more loving and fun son. I often think of the gift God has given us in our relationship. Looking forward to Christmas together.

Lot's of love, Mom and Dad

2006

24 April 2006

You are a wonderful son – loving, caring, generous and full of humor. Thanks for sharing your life with us and enriching us both. God has blessed us deeply with the gift of you as our son. We want you to know you fill our hearts with love and pride. Have a wonderful day. Looking forward to our trip to Portland!

All our love, Mom and Dad

8 November 2006

“Thank you 'beary' much for your kindness! I 'beary' much appreciate it.”

I thought Beary would like this card. Thanks for making my birthday so special. I really appreciate and can use the books. I will make up a recipe for you when I am up to it. It is such a joy and special blessing to have a son like you who thinks about me and cares. You are a tremendous encouragement to me.

Love, Mom

2007

22 March 2007

We are so proud of the service you gave to our country. I don't know why you had to pay such a high price. You have accepted the sacrifice asked of you with such courage and tenacity that I am challenged to reach higher in my life, too. I suppose there is a reason God does not

answer all these questions we have of why. When I feel so overwhelmed I think of your faithfulness each day and that nothing, nothing can separate us from the love of God. The love that created us, sustains us, and will receive us home for eternity. Praise God.

Ben,

You are our hero.

All our love, Dad and Mom

Snuggles, Teddy, Sam, and ducks.

22 April 2007

Ben,

Hope you are well by now. All my motherly love and desire to take care of you has been with you. I know you are enjoying your new program. Looking forward to your birthday lunch on Saturday.

Love, Mom and Dad

Rocky and Snuggles

24 April 2007

Dear Ben,

I enjoy our relationship so much! I'm honored to be related to you and I always enjoy the wonderful and intellectually stimulating conversations that we have. Enjoy your last year of your 20's!

Love, Rebecca (my sister)

5 June 2007

A big Moo.....ooo to Beary, Bow, Norm, Patrick, George, Gracie, Little Ben, and Rainbow

Ben,

"Your friendship is a bright spot in my day" It truly is. Your phone call cheers up my whole day. Thanks for being one of my best friends! What a privilege it is to have my son care so much about me. I am very blessed.

Love, Mom

1 October 2007

Ben,

"I don't just dressup like this for just anyone...but you're special Happy Halloween."

Thought you might enjoy these pics. Sorry I've been out of it so much lately. I am really trying to rest up so I can get my strength back. You are such a good friend to

me. Your love and support encourage me a great deal. You are one of the joys in my life.

Love, Mom

23 October 2007

Ben,

Thank you for all the lovely gifts. You are so thoughtful and generous with your gifts. I sure appreciate your morning phone calls. They are encouraging to me. Thanks for meeting a real need in my life.

Love, Mom

December 2007

Ben, Beary, Bow, Patrick, George, Norm, and the whole herd

All our love to a wonderful son. We hope this is your best Christmas yet. You are one of God's greatest gifts to us. Your love and sense of humor add joy to every day.

Mom and Dad

2008

17 May 2008

Ben,

Thank you for the lovely radio and book? (I'm not sure if I am to keep it) You made my day so special. I really enjoyed the time with you. You are fun and generous and thoughtful. I am blessed to have such a loving son.

Love, Mom

2009

14 February 2009

"My Son, I wonder if you know how great it is having a son like you...it's always meant so much to me to hear you laugh, to listen to your ideas, and watch you grow...I wonder if you know how proud I feel whenever I get to tell someone, 'That's my son...' What a perfect day to stop wondering and simply tell you. Happy Valentine's Day."

This card said exactly what I wanted to say!

All my love, Mom

2 April 2009

Ben,

We enjoyed the boat trip and the delicious meal. That is the best salmon I've ever had. Bandit had fun, too! It was very generous of you to treat us all. I hope it was a fun Birthday excursion for you.

Love, Mom and Dad

19.1.2 Undated

Valentine's Day

1

Benjamin,

Thanks for being such a good friend to me and a loving son. You are a special young man and it's a privilege to have you share your thoughts with me.

Lots of Love, Mom

2

Ben,

"Lots and lots of valentine wishes- just for being your own loveable self! Happy Valentine's Day"

We miss you. We send you woofs, licks, purrs, and rubs.

Love, Rosie, Sammy, Teddy, and Pippin

Easter

1

He is risen! He is risen indeed 'Jesus told her, I am the resurrection and the life those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish.' John 11:25-26 Happy Resurrection Day

Love, Dad and Mom

2

Ben,

Not perfect but I am learning. Thanks for all your help on the computer. You have made things so much easier for me and given me so many programs. Thanks for all your tech support. I've got my own computer expert whenever I need. You are a patient and very good

teacher when it comes to explaining things. Love you,
Happy Easter.

Love, Mom

Birthday

1

Benjamin,

Happy 30th birthday to a wonderful son. We are so proud of the man you have become. You are kind and generous, hardworking, caring, tenacious, and growing in wisdom and godliness.

All our love, Mom and Dad

2

I think back on the day you were born. I remember it very well. You cried so much your first 4 months. I always thought it was because you were taken before you were ready to be born. After that you were happy and cheerful. You loved to play with blankets and rolled all over the place. You didn't do much crawling, just rolling and then you walked! The Lord has given me such a wonderful gift in you as my son. You are truly my best friend and it means the world to me. I love you honey. Thanks for loving me. Wanted you to get a greeting on your day. Do something special for yourself – the whole day.

Love, Mom and Dad

3

Happy Birthday, Bow and Beary! Thanks for being such good companions for Ben.

Melissa

4

Ben,

“Bee Happy - It's your birthday - Hope it's a honey of a day”

Have a wonderful, wonderful day

All our love, Mom and Dad

Mother's Day

Thanks for making Mother's Day so special for me. Spending time with you is the best gift! I love the pictures you

drew and I can use the devotionals every night – I keep it by my bedside. Next time I see you, I'll be on the mend. Have a great day.

Love, Mom

Mom's Birthday

Thank you for making my birthday so special. Ben, I appreciate all the lovely books. Rebecca, the necklace is lovely. The day was so much fun, too. You both made me feel very special and loved. Thank you.

Love, Mom

Halloween

1

Ben,

"Jack-O'-lanterns brighten Halloween...but you brighten every day!"

This card was just perfect for you! You do brighten every day for me.

Love, Mom

2

Dear Ben, Beary, Bow, Patrick, Norm, and George

"Hope it's a hoot! Happy Halloween"

Looking forward to seeing you soon!

Love, Mom and Dad

Christmas

1

Hi Ben,

Happy new year! I am writing you this note to wish you joy and peace in this new year. I am also writing to thank you for taking out your time to spend Christmas with us. I had a really good time with you and was very glad you could be with us. Not only are we proud of you and your many accomplishments but we also enjoy your companionship. I really liked the Christmas gifts you bought for me. I use the mug every day and it reminds me of you. We have already used the atlas a number of

times. It is good to have a current one. You put a great deal of thought and effort into selecting these gifts.

Best wishes always,

Dad

2

Dear Ben,

Thanks so much for your thoughtful gifts. I love the journal with your logo. I have been doing lots of the cross-words too. They are just right in hardness and I like the variety too. The only ones I can't do are the British cross-words. I don't even understand the clues!! You are always so thoughtful and generous in your gift giving. I had such a good time on Christmas Day. It was a fun time all together, wasn't it? I also thought our dinner at Olive Garden was lots of fun. The Lord has given us something very special in our family. A close, loving and fun relationship is a great blessing and brings me so much joy....God bless you sweetie

Love, Mom

3

Hi Ben,

And hope you like the rabbits. I was looking for cards, and was very happy to find them. All my best to you, Ben. You are a very good fellow to think of, when I do in a day. I know you will feel a very nice Christmas, there in Oregon, close to you.

Love from your Uncle Clive

Thank Yous

Wow, Ben!

I'm really impressed with your accomplishments! You have read widely, related a new (?) of strands of religious thought and expressed your thoughts and feelings visually as well as through poetry and essays you have shared personally and through the Internet. I am glad your generous heart and intelligent accomplishments are now recognized. I applaud you!

Love, Great Aunt Ruth

19.2 Public Domain Hymns

19.2.1 A Mighty Fortress Is Our God(rhythmic)

1. A mighty Fortress is our God, A trusty Shield and Weapon;
He helps us free from every need That hath us now o'ertaken.
The old evil Foe Now means deadly woe; Deep guile and
great might Are his dread arms in fight; On Earth is not
his equal.

2. With might of ours can naught be done, Soon were
our loss effected; But for us fights the Valiant One, Whom
God Himself elected. Ask ye, Who is this? Jesus Christ it
is. Of Sabaoth Lord, And there's none other God; He holds
the field forever.

3. Though devils all the world should fill, All eager to
devour us. We tremble not, we fear no ill, They shall not
overpower us. This world's prince may still Scowl fierce
as he will, He can harm us none, He's judged; the deed is
done; One little word can fell him.

4. The Word they still shall let remain Nor any thanks
have for it; He's by our side upon the plain With
His good gifts and Spirit. And take they our life,
Goods, fame, child and wife, Let these all be gone, They
yet have nothing won; The Kingdom ours remaineth.

Words: Dr. Martin Luther, 1529; Translation compos-
ite circa 1868 Pennsylvania Lutheran Church

Book.Music: 'Ein Feste Burg' Dr. Martin Luther, 1529.

Setting: Evangelical Lutheran Hymn Book, Edition of
1931.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2006
Revision.

19.2.2 All Creatures of Our God and King

1. All creatures of our God and King Lift up your voice
and with us sing, Alleluia! Alleluia! Thou burning sun

with golden beam, Thou silver moon with softer gleam! O
praise Him! O praise Him! Alleluia! Alleluia! Alleluia!

2. Thou rushing wind that art so strong Ye clouds
that sail in Heaven along, O praise Him! Alleluia! Thou
rising moon, in praise rejoice, Ye lights of evening, find a
voice! O praise Him! Alleluia! Alleluia! Alleluia!

3. Thou flowing water, pure and clear, Make music
for thy Lord to hear, O praise Him! Alleluia! Thou fire so
masterful and bright, That givest man both warmth and
light. O praise Him! Alleluia! Alleluia! Alleluia!

4. Dear mother earth, who day by day Unfoldest bless-
ings on our way, O praise Him! Alleluia! The flowers and
fruits that in thee grow, Let them His glory also show. O
praise Him! Alleluia! Alleluia! Alleluia!

5. And all ye men of tender heart, Forgiving others,
take your part, O sing ye! Alleluia! Ye who long pain and
sorrow bear, Praise God and on Him cast your care! O
praise Him! Alleluia! Alleluia! Alleluia!

6. And thou most kind and gentle Death, Waiting
to hush our latest breath, O praise Him! Alleluia! Thou
leadest home the child of God, And Christ our Lord the
way hath trod. O * praise Him! Alleluia! Alleluia! Al-
leluia!

7. Let all things their Creator bless, And worship
Him in humbleness, O praise Him! Alleluia! Praise, praise
the Father, praise the Son, And praise the Spirit, Three in
One! O * praise Him! Alleluia! Alleluia! Alleluia!

Words: Francis of Assisi circa 1225;

Translated by William H. Draper, 1919.

Music: 'Lasst Uns Erfreuen' Geistliche Kirchengesng
Kln 1623.

Setting: Ralph Vaughn Williams, 1906.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

19.2.3 Amazing Grace

Amazing grace! How sweet the sound That saved a wretch
like me! I once was lost, but now am found; Was blind,
but now I see.

2. 'Twas grace that taught my heart to fear, And
grace my fears relieved; How precious did that grace ap-
pear The hour I first believed.

3. Through many dangers, toils and snares, I have
already come; 'Tis grace hath brought me safe thus far,
And grace will lead me home.

4. The Lord has promised good to me, His Word my
hope secures; He will my Shield and Portion be, As long
as life endures.

5. Yea, when this flesh and heart shall fail, And mor-
tal life shall cease, I shall possess, with in the veil, A life
of joy and peace.

6. The earth shall soon dissolve like snow, The sun
forbear to shine; But God, Who called me here below, Shall
be forever mine.

7. When we've been there ten thousand years, Bright
shining as the sun, We've no less days to sing God's praise
Than when we'd first begun.

Words: John Newton, 1779. last verse author un-
known, before 1829.

Music: 'New Britain' James P. Carrell and David S.
Clay, 1831.

Setting: E.O. Excell, 1900.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2006
Revision.

19.2.4 Be Still My Soul

1. Be still, my soul: the Lord is on thy side. Bear patiently the cross of grief or pain. Leave to thy God to order and provide; In every change, He faithful will remain. Be still, my soul: thy best, thy heav'nly Friend Through thorny ways leads to a joyful end.

2. Be still, my soul: thy God doth undertake To guide the future, as He has the past. Thy hope, thy confidence let nothing shake; All now mysterious shall be bright at last. Be still, my soul: the waves and winds still know His voice Who ruled them while He dwelt below.

3. Be still, my soul: when dearest friends depart, And all is darkened in the vale of tears, Then shalt thou better know His love, His heart, Who comes to soothe thy sorrow and thy fears. Be still, my soul: thy Jesus can repay From His own fullness all He takes away.

4. Be still, my soul: the hour is hast'ning on When we shall be forever with the Lord. When disappointment, grief and fear are gone, Sorrow forgot, love's purest joys restored. Be still, my soul: when change and tears are past All safe and blessd we shall meet at last.

5. Be still, my soul: begin the song of praise On earth, believing, to Thy Lord on high; Acknowledge Him in all thy words and ways, So shall He view thee with a well pleased eye. Be still, my soul: the Sun of life divine Through passing clouds shall but more brightly shine.

Words: Katharina A. von Schlegel, 1752.

Translated by Jane L. Borthwick, 1855.

Music: 'Finlandia' Jean Sibelius, 1899.

Setting: from Jean Sibelius, 1900.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

19.2.5 Be Thou My Vision

1. Be Thou my Vision, O Lord of my heart; Naught be all else to me, save that Thou art. Thou my best Thought, by day or by night, Waking or sleeping, Thy presence my light.

2. Be Thou my Wisdom, and Thou my true Word; I ever with Thee and Thou with me, Lord; Thou my great Father, and I Thy true son; Thou in me dwelling, and I with Thee one.

3. Be Thou my battle Shield, Sword for the fight; Be Thou my Dignity, Thou my Delight; Thou my soul's Shelter, Thou my high Tower: Raise Thou me heav'nward, O Pow'r of my pow'r.

4. Riches I heed not, nor man's empty praise, Thou mine Inheritance, now and always: Thou and Thou only, be first in my heart, High King of Heaven, my Treasure Thou art.

5. High King of Heaven, my victory won, May I reach Heav'n's joys, O bright Heaven's Sun! Heart of my own heart, whatever befall, Still be my Vision, O Ruler of all.

Words: Attr. Dallan Forgaill, 8th Century.

Translated by Mary Byrne, 1905 and Eleanor Hull, 1912.

Music: 'Slane' Traditional Irish.

Setting: Mark Hamilton Dewey, 2007.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008 Revision.

All portions of the setting that were not already public domain were released to the public domain by the arranger on 27 July 2007. He already had released the parts and the versification (except for a few changes in the third verse, which he released to the public domain in 2007) to the public domain in 2006.

19.2.6 Beautiful Savior (also known as Fairest Lord Jesus)

1. Beautiful Savior, King of Creation Son of God and Son of Man! Truly I'd love Thee, truly I'd serve Thee, Light of my soul, my joy, my crown.

2. Fair are the meadows, Fair are the woodlands,
Robed in the flow'rs of blooming spring; Jesus is fairer,
Jesus is purer, He makes our sorr'wing spirit sing.

3. Fair is the sunshine, Fair is the moonlight, Bright
the sparkling stars on high; Jesus shines brighter, Jesus
shines purer Than all the angels in the sky.

4. Beautiful Savior, Lord of the nations, Son of God
and Son of Man! Glory and honor, Praise, adoration Now
and forevermore be Thine!

Words: written by German Jesuits, published 1677;
translated by Joseph A. Seiss, 1873.

Music: 'Crusaders Hymn' Silesian folk song, 1842.

Setting: Richard S. Willis, 1850.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

19.2.7 Blessed Assurance

1. Blessd assurance, Jesus is mine! O what a foretaste
of glory divine! Heir of salvation, purchase of God, Born
of His Spirit, washed in His blood. This is my story, this
is my song, Praising my Savior, all the day long; This is
my story, this is my song, Praising my Savior, all the day
long.

2. Perfect submission, perfect delight, Visions of rap-
ture now burst on my sight; Angels descending bring from
above Echoes of mercy, whispers of love. This is my story,
this is my song, Praising my Savior, all the day long; This
is my story, this is my song, Praising my Savior, all the
day long.

3. Perfect submission, all is at rest I in my Savior
am happy and blest, Watching and waiting, looking above,
Filled with His goodness, lost in His love. This is my story,
this is my song, Praising my Savior, all the day long; This
is my story, this is my song, Praising my Savior, all the
day long.

Words: Fanny Crosby, 1873.

Music: 'Blessed Assurance' or 'Assurance' Phoebe P.
Knapp, 1873.

Setting: Methodist Hymnal, 1909.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

19.2.8 Come, Thou Long-Expected Jesus

1. Come, Thou long expected Jesus Born to set Thy people
free; From our fears and sins release us, Let us find our
rest in Thee. Israel's Strength and Consolation, Hope of
all the earth Thou art; Dear Desire of every nation, Joy of
every longing heart.

2. Born Thy people to deliver, Born a child and yet a
King, Born to reign in us forever, Now Thy gracious king-
dom bring. By Thine own eternal Spirit Rule in all our
hearts alone; By Thine all sufficient merit, Raise us to
Thy glorious throne.

Words: Charles Wesley, 1745.

Music: 'Jefferson' from Southern Harmony, 1835.

Setting: Southern Harmony, 1835, alt.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

19.2.9 Crown Him With Many Crowns

1. Crown Him with many crowns, the Lamb upon His
throne. Hark! How the heav'nly anthem drowns all music
but its own. Awake, my soul, and sing of Him who died

for thee, And hail Him as thy matchless King through all eternity.

2. Crown Him the virgin's Son, the God incarnate born, Whose arm those crimson trophies won which now His brow adorn; Fruit of the mystic rose, as of that rose the stem; The root whence mercy ever flows, the Babe of Bethlehem.

3. Crown Him the Son of God, before the worlds began, And ye who tread where He hath trod, crown Him the Son of Man; Who every grief hath known that wrings the human breast, And takes and bears them for His own, that all in Him may rest.

4. Crown Him the Lord of life, who triumphed o'er the grave, And rose victorious in the strife for those He came to save. His glories now we sing, Who died, and rose on high, Who died eternal life to bring, and lives that death may die.

5. Crown Him the Lord of peace, Whose pow'r a scepter sways From pole to pole, that wars may cease, and all be prayer and praise. His reign shall know no end, and round His pierced feet Fair flow'rs of paradise extend their fragrance ever sweet.

6. Crown Him the Lord of love, behold His hands and side, Those wounds, yet visible above, in beauty glorified. No angel in the sky can fully bear that sight, But downward bends his burning eye at mysteries so bright.

7. Crown Him the Lord of Heaven, enthroned in worlds above, Crown Him the King to Whom is given the wondrous name of Love. Crown Him with many crowns, as thrones before Him fall; Crown Him, ye kings, with many crowns, for He is King of all.

8. Crown Him the Lord of lords, who over all doth reign, Who once on earth, the incarnate Word, for ransomed sinners slain, Now lives in realms of light, where

saints with angels sing Their songs before Him day and night, their God, Redeemer, King.

9. Crown Him the Lord of years, the Potentate of time, Creator of the rolling spheres, ineffably sublime. All hail, Redeemer, hail! For Thou has died for me; Thy praise and glory shall not fail throughout eternity.

Words: Verses 1, 4, 5, 6 & 9: Matthew Bridges, *The Passion of Jesus*, 1852; verses 2 & 3: Godfrey Thring, *Hymns and Sacred Lyrics*, 1874.

Music: 'Diademata' George J. Elvey, 1868.

Setting: PD from *Lutheran Worship*, 1982.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008 Revision.

19.2.10 Holy, Holy, Holy

1. Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee; Holy, holy, holy, merciful and mighty! God in three Persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore Thee, Casting down their golden crowns around the glassy sea; Cherubim and seraphim falling down before Thee, Who was, and is, and evermore shall be.

3. Holy, holy, holy! though the darkness hide Thee, Though the eye of sinful man Thy glory may not see; Only Thou art holy; there is none beside Thee, Perfect in pow'r, in love, and purity.

4. Holy, holy, holy! Lord God Almighty! All Thy works shall praise Thy Name, in earth, and sky, and sea; Holy, holy, holy; merciful and mighty! God in three Persons, blessed Trinity!

Words: Reginald Heber, 1826.

Music: 'Nicaea' John B. Dykes, 1861.

Setting: PD from *Lutheran Worship*, 1982.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

19.2.11 I Know That My Redeemer Lives

1. I know that my Redeemer lives; What comfort this
sweet sentence gives! He lives, He lives, who once was
dead; He lives, my ever living Head.

2. He lives to bless me with His love, He lives to
plead for me above. He lives my hungry soul to feed, He
lives to help in time of need.

3. He lives triumphant from the grave, He lives eter-
nally to save, He lives all glorious in the sky, He lives ex-
alted there on high.

4. He lives to grant me rich supply, He lives to guide
me with His eye, He lives to comfort me when faint, He
lives to hear my soul's complaint.

5. He lives to silence all my fears, He lives to wipe
away my tears He lives to calm my troubled heart, He
lives all blessings to impart.

6. He lives, my kind, wise, heavenly Friend, He lives
and loves me to the end; He lives, and while He lives, Ill
sing; He lives, my Prophet, Priest, and King.

7. He lives and grants me daily breath; He lives, and I
shall conquer death: He lives my mansion to prepare; He
lives to bring me safely there.

8. He lives, all glory to His Name! He lives, my Je-
sus, still the same. Oh, the sweet joy this sentence gives, I
know that my Redeemer lives!

Words: Samuel Medley, 1775.

Music: 'Duke Street' John Hatton, 1793.

Setting: "The Church Hymnal, Revised and Enlarged" (Episcopal), 1905.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2007 Revision.

19.2.12 Immortal, Invisible, God Only Wise

1. Immortal, invisible, God only wise, In light inaccessible hid from our eyes, Most blest, most glorious, the Ancient of Days, Almighty, victorious, Thy great Name we praise.

2. Unresting, unhasting, and silent as light, Nor wanting, nor wasting, Thou rulest in might; Thy justice, like mountains, high soaring above Thy clouds, which are fountains of goodness and love.

3. To all, life Thou givest, to both great and small; In all life Thou livest, the true life of all; We blossom and flourish as leaves on the tree, And wither and perish but naught changeth Thee.

4. Great Father of glory, pure Father of light, Thine angels adore Thee, all veiling their sight; But of Thy rich graces this grace, Lord, impart Take the veil from our face, the vile from our heart.

5. All laud we would render; O help us to see 'Tis only the splendor of light hideth Thee, And so let Thy glory, almighty, impart, Through Christ in His story, Thy Christ to the heart.

Words: Walter Chalmers Smith, 1876.

Music: 'St. Denio' Welsh Traditional published first by John Roberts, 1839.

Setting: The Episcopal Hymnal, 1940.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005 Revision.

19.2.13 Joyful, Joyful, We Adore Thee

1. Joyful, joyful, we adore Thee, God of glory, Lord of love;
Hearts unfold like flowers before Thee, opening to the sun
above. Melt the clouds of sin and sadness; drive the dark
of doubt away; Giver of immortal gladness, fill us with the
light of day!

2. All Thy works with joy surround Thee, earth and
heaven reflect Thy rays, Stars and angels sing around
Thee, center of unbroken praise. Field and forest, vale
and mountain, flowery meadow, flashing sea, Singing bird
and flowing fountain call us to rejoice in Thee.

3. Thou art giving and forgiving, ever blessing, ever
blessed, Wellspring of the joy of living, ocean depth of
happy rest! Thou our Father, Christ our Brother, all who
live in love are Thine; Teach us how to love each other, lift
us to the joy divine.

4. Mortals, join the happy chorus, which the morning
stars began; Father love is reigning o'er us, brother love
binds man to man. Ever singing, march we onward, vic-
tors in the midst of strife, Joyful music leads us Sunward
in the triumph song of life.

Words: Henry J. van Dyke, 1907.

Music: 'Ode to Joy' Ludwig van Beethoven; Adapted
by Edward Hodges, 1824.

Setting: Methodist Hymnal, 1909.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

19.2.14 Nearer, My God, To Thee

1. Nearer, my God, to Thee, nearer to Thee! E'en though
it be a cross that raiseth me, Still all my song shall be,
nearer, my God, to Thee. Nearer, my God, to Thee, Nearer
to Thee!

2. Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone. Yet in my dreams
I'd be nearer, my God to Thee. Nearer, my God, to Thee,
Nearer to Thee!

3. Nearer, my Lord, to thee, Nearer to thee! Who to
the cross didst come, Dying for me! Strengthen my willing
feet, Hold me in service sweet Nearer, my God, to Thee,
Nearer to Thee!

4. Nearer, O Comforter, Nearer to thee! Who with
my loving Lord Dwellest with me! Grant me thy fellow-
ship! Help me each day to keep Nearer, my God, to Thee,
Nearer to Thee!

5. But to be nearer still, Bring me, O God, Not by the
visioned steeps Angels have trod. Here where thy cross I
see, Jesus, I wait for thee, Then evermore to be Nearer to
Thee!

6. There in my Father's home, safe and at rest, There
in my Savior's love, perfectly blest; Age after age to be,
nearer my God to Thee. Nearer, my God, to Thee, Nearer
to Thee!

Words: st. 1-2 by Sarah F. Adams, 1841; st. 3-5 by
Hervey D. Ganse (1822-1891); st. 6 by Edward H. Bicker-
steth, Jr. (1825-1906).

Music: 'Bethany' Lowell Mason, 1856.

Setting: The Evangelical Lutheran Hymnal (Ohio
Synod), 1908.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

19.2.15 O For A Thousand Tongues

1. O for a thousand tongues to sing My great Redeemer's
praise, The glories of my God and King, The triumphs of
His grace!

2. My gracious Master and my God, Assist me to proclaim,
To spread through all the earth abroad The honors
of Thy name.

3. Jesus! the name that charms our fears, That bids
our sorrows cease; 'Tis music in the sinner's ears, 'Tis life,
and health, and peace.

4. He breaks the pow'r of canceled sin, He sets the
prisoner free; His blood can make the foulest clean, His
blood availed for me.

5. He speaks, and, listening to His voice, New life the
dead receive, The mournful, broken hearts rejoice, The
humble poor believe.

6. Hear Him, ye deaf; His praise, ye dumb, Your loos-
ened tongues employ; Ye blind, behold your Savior come,
And leap, ye lame, for joy.

7. In Christ your Head, you then shall know, Shall
feel your sins forgiven; Anticipate your heaven below, And
own that love is heaven.

8. Glory to God, and praise and love Be ever, ever
given, By saints below and saints above, The church in
earth and heaven.

9. On this glad day the glorious Sun Of Righteousness
arose; On my benighted soul He shone And filled it with
repose.

10. Sudden expired the legal strife, 'Twas then I ceased
to grieve; My second, real, living life I then began to live.

11. Then with my heart I first believed, Believed with
faith divine, Power with the Holy Ghost received To call
the Savior mine.

12. I felt my Lord's atoning blood Close to my soul ap-
plied; Me, me He loved, the Son of God, For me, for me He
died!

13.I found and owned His promise true, Ascertained
of my part, My pardon passed in heaven I knew When
written on my heart.

14.Look unto Him, ye nations, own Your God, ye fallen
race; Look, and be saved through faith alone, Be justified
by grace.

15.See all your sins on Jesus laid: The Lamb of God
was slain, His soul was once an offering made For every
soul of man.

16.Awake from guilty nature's sleep, And Christ shall
give you light, Cast all your sins into the deep, And wash
the thiof white.

17.Harlots and publicans and thieves In holy triumph
join! Saved is the sinner that believes From crimes as
great as mine.

18.Murderers and all ye hellish crew In holy triumph
join! Believe the Savior died for you; For me the Savior
died.

19.With me, your chief, ye then shall know, Shall feel
your sins forgiven; Anticipate your heaven below, And
own that love is heaven.

Words: Charles Wesley, 1740.

Music: 'Azmon' Carl G. Glser, 1828.

Setting: Lowell Mason, 1839.

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Revision.

19.2.16 Praise God From Whom All Bless- ings Flow (Doxology; see also 'Awake, My Soul, And With The Sun')

1. Praise God, from Whom all blessings flow; Praise Him,
all creatures here below; Praise Him above, ye heav'nly
host; Praise Father, Son, and Holy Ghost.

Words: Thomas Ken, 1674.

Music: 'Old 100th' Genevan Psalter, attr. Louis Bourgeois, c. 1551.

Setting: Sternhold and Hopkins' Psalter, 1561.

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19.2.17 What A Friend We Have In Jesus

1. What a Friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, All because we do not carry everything to God in prayer.

2. Have we trials and temptations? Is there trouble anywhere? We should never be discouraged; take it to the Lord in prayer. Can we find a friend so faithful who will all our sorrows share? Jesus knows our every weakness; take it to the Lord in prayer.

3. Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge, take it to the Lord in prayer. Do your friends despise, forsake you? Take it to the Lord in prayer! In His arms He'll take and shield you; you will find a solace there.

4. Blessed Savior, Thou hast promised Thou wilt all our burdens bear May we ever, Lord, be bringing all to Thee in earnest prayer. Soon in glory bright unclouded there will be no need for prayer Rapture, praise and endless worship will be our sweet portion there.

Words: Joseph M. Scriven, 1855.

Music: 'untitled' Charles C. Converse, 1868.

Setting: PD from Lutheran Worship, 1982.

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This score is a part of the Open Hymnal Project, 2005 Revision.

19.3 The First Existentialist

Passages of the Letters of the New Testament written by the Apostle Paul

19.3.1 Romans 7:6-25

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

19.3.2 1 Corinthians

1

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and

that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

2

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

4

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

9

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might

by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

19.3.3 2 Corinthians

3:1-6

1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

4:5-18

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light

of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

10

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your

faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11:16-31

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often,

in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

12:1-11

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

19.3.4 Colossians 2:4-8

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

19.3.5 Ephesians 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

19.3.6 Philippians 2:1-12

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

19.3.7 1 Thessalonians 2:1-17

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

19.4 Ephesians

19.4.1 1

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the

heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

19.4.2 2

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

19.4.3 3

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles

and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

19.4.4 4

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the van-

ity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

19.4.5 5

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

19.4.6 6

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.